THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for December, 1915

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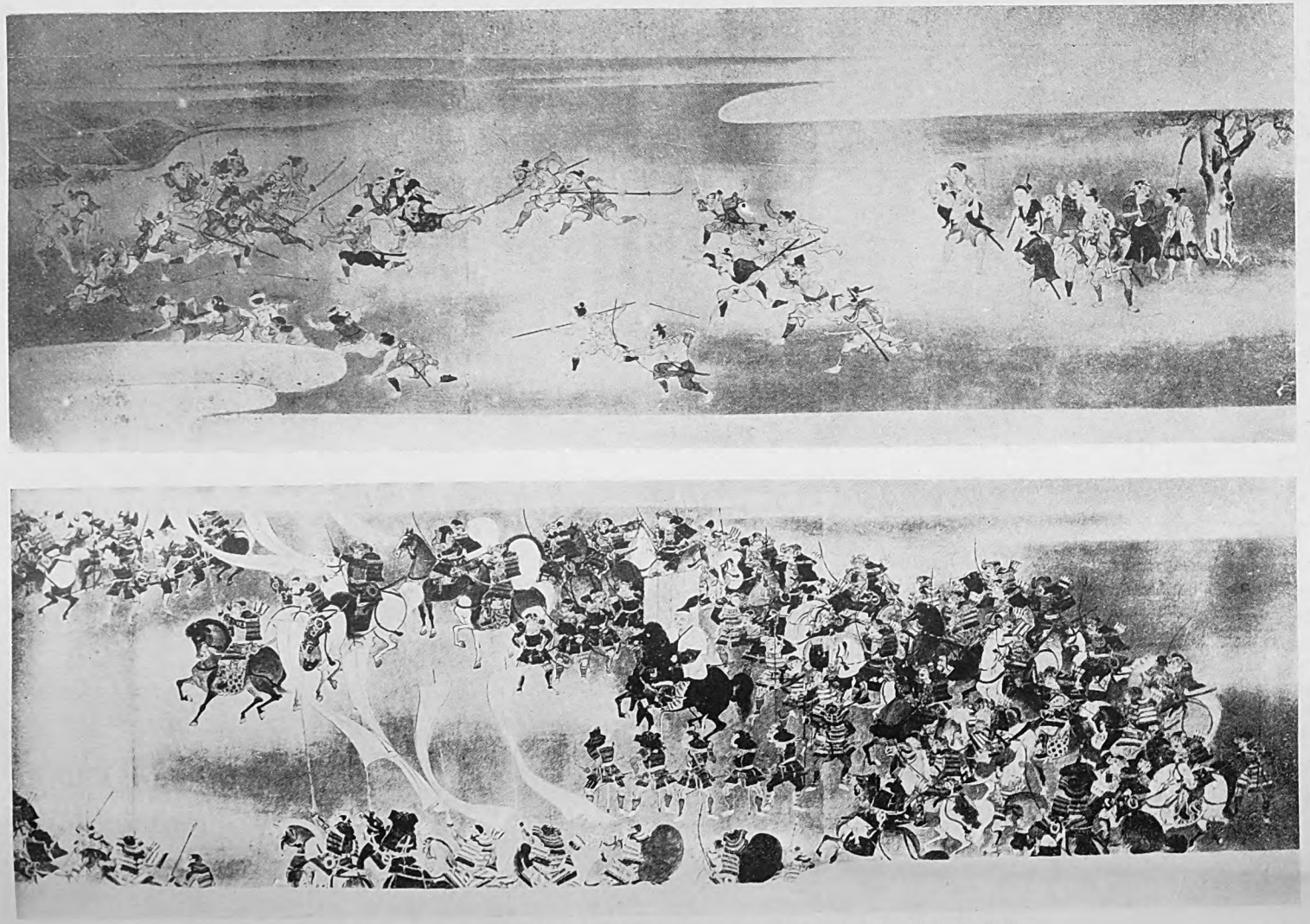

SCENES FROM THE LIFE OF THE SHOGUN IEYASU, PAINTED BY TANNYU
UPPER THE CHILDHOOD OF IEYASU. LOWER: THE BATTLE OF SEKIGAHARA

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THE JAPAN MAGAZINE

VOLUME SIX DECEMBER, 1915 NUMBER EIGHT

TANNYU AND HIS ART

By PROFESSOR KINO YOSHIO

(WASEDA UNIVERSITY)

THOSE familiar with the the history and development of Japanese pictorial art will remember that Eikoku Kano was as conspicuous a figure in the art world of the 16th century as Hideyoshi Toyotomi was in the world of politics. After Kono's death no genius of equal merit appeared in the realm of painting for many years, posterity simply preserving the ancestral honors and family traditions but adding little or nothing to the achievements of the old masters by its formal, conventional paintings. The name and fame of Kano was on the decline during the Ashikaga period and might have been forgotten but for the appearance of a genius worthy of his master, who revived the Kano school and adorned the later history of Japanese painting. This genius was Morinobu Kano, otherwise known as Tannyu. This artist thoroughly absorbed the chief virtues of the old masters, especially of Masanobu, Motonobu, Shosei and Eikoku, employing all the skill and technic of the Chinese and Japanese schools, to which he added a genius all his own.

Arriving in old Yedo from Kyoto Tannyu became painter to the court of the Shogun, under whose patronage he became supreme in the art circles of the time. His position politically naturally enhanced his fame in the realm of art. So keen was he as to the importance of personal influence that he divided his family into three parts, and established them in as many sections of the city with a head family at Kajibashi, which is still called Kajibashi Oke; and in this way he laid a permanent foundation for the fame of his school of painting.

Born in Kyoto in 1602 he early showed signs of skill with the brush, having a love of drawing even from the age of four. He was only 11 years old when he first met the shogun Ieyasu and drew a sketch in his presence. Tannyu was only 13 when he came under the patronage of the shogun Hidetada at Yedo. At the instance of the Shogun the youthful artist made a sketch after the manner of the Gen and Ming schools of China, which was regarded as a masterpiece in conception and execution. The shogun was deeply impressed by the genius of the lad and rewarded him accordingly. The young painter was only 16 when the shogun gave him a residence of his own in Yedo, and from thenceforth is future was assured. Tannyu was about 35 when he was entrusted with painting the Toshogu by order of the 3rd Shogun. In the same year he had his

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head shaved by order of the shogun and changed his name to Tannyu-sa, and took the title *Hogen,* which is the second highest rank in the realm of painting. When the Imperial palace was built at Kyoto Tannyu was employed to paint the portraits of the Chinese sages on the doors of the Shishiiden, the finest hall in the building. These doors are at the north side of the Imperial Throne. There are 32 portraits, 4 on each door, symbolizing the wisdom of the ages which the Emperor desired to revere. It had long been the custom to have the portraits of these sages always drawn by an artist under the patronage of the Imperial Court. Up to that time the artists of the Tosa school had enjoyed this distinction. That Tannyu was asked to receive the honor may be regarded as a remarkable example of the influence of the new artist, as well as of the power of the shogun. At the age of 61 he was asked to paint the Imperial portrait and was then granted the title of *Hoin,* the highest rank possible to an artist.

In his old days Tannyu suffered from palsy, which greatly interfered with his handling of the brush, but later got quite better and recovered his old-time dexterity. He died in the year 1674 at the age of 73, and was buried at the Hommonji temple, Ikegami, near Tokyo.

It is easy to see that Tannyu owed much to the influence of the Chinese schools of painting as well as to Shubun, and Sesshu of the Ashikaga period, features which are common to the Kano school, yet marked by the age in which they appeared. It was an age of political turmoil and social complexity, peculiarities which may be traced in the works of Tannyu. There is more often than not a flavor of the samurai spirit in his paintings. During this period there came into vogue another school of painters, known as the Ukiyo e, which Tannyu regarded as somewhat fanciful and merely decorative, as compared with his ideal which dwelt chiefly on the solid virtues of knighthood which ruled the country under the Tokugawa shoguns. Portraits, flowers, birds, animals and trees were his favorite themes, but it is difficult to name any one theme in which he was most excellent. It is clear, however, that he did not attain maturity until after the age of 35. After his recovery from illness his work shows new features which must have been due to the influence of his suffering, and some of his admirers love the pictures of this period best of all. Experts, however, regard his earlier work as more perfect, being unmarred by undue mannerism. To this period belongs the Toshogu, the explanations of the designs being written by the Emperor Gomidzuo and some of the princes and courtiers, and the conclusion by Tenkai, the priest. As this kind of work was a specialty of the Tosa school the achievement of the Kano school was regarded as significant of its ascendancy. As the work was limited to pure design the freedom of the artist was naturally restricted, so that it cannot be taken as a fair example of Tannyu's hand. It well represents his distinctive conscientiousness, and is now a national treasure kept at the Toshogu at Nikko. There are very few persons now living who have had the good fortune to have been favored by permission to see this treasure, but those who have seen it can never forget it as a masterpiece of skill. As most of the pictures in the volume cannot well be printed apart from their settings, that of a waterfall is most often taken, since it lends itself to complete treatment.

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IZU PENINSULA

By D. MAKINO

ONE of the most delightful of short excursions from Tokyo is a trip through the peninsula of Izu, which need not occupy more than from four to six days, according to the route taken. Taking the train to Kôzu one may continue by tram and light railway to Atami and then proceed on foot or by jinrikisha over good roads and amidst entrancing scenery down through, or across, the peninsula. Those preferring a sea voyage may go by steamer from Kozu or by the Shimoda boat from Reiganjima pier in Tokyo. The boa trip along the coast from Kozu and Atami and down the penisula to Ito keeps in view a constant succession of matchless scenery.

The climate in Izu is mild the year round; and as the numerous mountains abound in mineral springs with hotels of all kinds, the traveler is comfortably accommodated and his health improved. Indeed Izu has been noted for its beauty and its spas for centuries. Leaving the train at Kôzu one takes the electric railway to Odawara, where the light steam railway begins, taking which one reaches Mongawa in an hour and a half, and thence by omnibus to Yugawara, the first hot spring. Perched on a rocky eminence the town commands a fine view of the sea and mountains, the river Fujiki running through the village. The hillsides are covered with orange trees, which yield abundant fruit in season. The spring is salt and considered good for the skin.

The next hot spring is at Izusan, near Mongawa and Atami. The bathing place onis the side of the mountain facing the sea of Sagami, the boiling stream gushing from the side of the cliff. Every hotel has a hot waterfall bath, which is characteristic of the place. These springs also are noted for their mineral salts, and are especially recommended for eye and brain troubles. Some nine hundred steps up the cliff stands the Shrine of the village where the ancestral deities of Japan are worshipped, especially by samurai visitors. From this spot the view across the bay of Sagami is incomparable.

Perhaps the most famous spa of the peniusula is Atami, the terminus of the light railway from Odawara, about 30 minutes from Izusan. The Atami geyser gushes to a considerable height five times a day, each effort continuing for about 40 minutes. The nature of the water here is much the same as the other

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ISLE PENINSULA.

BY E. MARLOW.

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springs, the chief ingredient being mineral salts, which are good for skin diseases. The scenery about Atami is unusually picturesque, with beautiful orange and plum gardens. In addition to the income obtained from numerous tourists the villagers live by fishing and agriculture, the hills being terraced in a most skillful manner.

Across the bay from Atami lies the island of Hatsushima, three miles over the blue sea, with its 42 families and its two pretty Buddhist temples and a Shinto shrine. Fishing, agriculture and camelia oil form the chief industries of the tiny settlement. Here the camelia blooms in its native glory. The island is noted for never having known a thief. The excursion by boat takes only two hours, one hour more if one circumnavigates the island. The walk from Atami over the Ten Province Pass to Hakone affords wonderful panoramas of great beauty.

About 14 miles further on from Atami are the hot springs of Ito, which one can reach by good road or by boat from Atami. Ito is famous in history as the spot to which the great Yoritomo was banished by Kiyomori, and to which the famous religious reformer, Nichiren, the Luther of Japan, was also exiled. Every shrine and temple, woodland and valley, of the place has some interesting historical association. At several places the boiling water emerges from the soil in ample quantity, the chief springs being known as the Matsubara, Shishido, Kusumi and Dekiyu, the water being of the same nature as at Atami. Ito has a beautiful cherry garden which affords a wonderful scene of filmy-misted bloom in April. The Otonashi shrine where Yoritomo used to meet his sweetheart, daughter of Sukechika Ito, lord of the province, attracts many visitors. Butsugenji temple is where the exiled Nichiren lived. From Ito one may proceed down the coast to Shimoda, of historic interest as being the place where foreigners first lived in north Japan; or one may cross the peninsula to the west coast where the scenery is equally beautiful.

If one wishes to enter the peninsula from the west side the train may be taken from Kyoto or Tokyo to Mishima Junction and thence to Ohito. From Mishima one reaches Daiba about 2½ miles from which are the hot springs of Hatage, where there are good hotels and baths with a public garden. Next comes Nirayama, which is not far from the little town of Hojo, associated in history with the family of the same name, the tomb of Tokimasa being there. Nirayama is famous as the birthplace of Egawa Tarozaemon, the father of Japanese gunnery; and the remains of the foundry from which he cast the first Japanese cannon, are still seen. On the hill above the village stands the ruins of the Nirayama castle where Hojo Ujinori was destroyed by Hideyoshi.

There are hot springs also at Kona and

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Nagaoka, some half a mile from the town of Hojo, being noted for their radium properties. In the neighborhood are ancient caves; and stone coffins have been unearthed. The most noted of the spas in this part of Izu is Chuzenji, about 2½ miles from Ohito station, where a torrential stream has on both sides lines of hotels with the hot water running through their baths, hot bathing places being in the river for the public as well. It is said that as many as 150,000 visitors come here annually. Not far away is another hot spring called Dokko. The Shuzenji temple is one of the most famous in the empire, and has the tomb of Noriyori, younger brother of Yoritomo, and also the grave of the shogun Yoriiye.

About nine miles from the town of Ohito are the hot springs of Funabara and Yoshina on the banks of a river. The springs are of the same quality as the others of the peninsula, but the scenery is nothing to speak of. The place is recommended for its quiet restfulness and its comparative inexpensiveness. Yoshina springs are about a mile and a half from Funabara on the banks of the river of the same name. Further down toward the center of the peninsula one comes to the hot springs of Yugashima at the foot of Mount Amagi, about two hours by omnibus from Ohito Station, a distance of 15 miles. The district forms an Imperial hunting preserve, being long noted for the prevalence of wild boar. In ancient times the best shipbuilding timber came from the forests of Amagi.

Another hot spring at the foot of Amagi is Yugano, with more springs at Yatsu. The bathing establishments are picturesquely situated along the cliffs, looking down on the river Kawazu, the Yazu spring being about a mile distant, with the high mountains on one side and the sea of Sagami visible on the other. These springs have the reputation of emitting radium and are popular on account of their comparative cheapness.

Continuing on the way south one may now reach the town of Shimoda, also within easy reach of Ito, as already suggested. This was the first port opened to foreigners, and was visited by British and Russian ships before Commodore Perry landed there in 1853. Afterwards great tidal waves destroyed the harbour and rendered it unfit for a trading port. North of the town stands the Shimoda Fuji, a landmark for seamen. On an ancient tree on the top of this hill is engraved the name of Commodore Perry, said to have been done by himself in memory of his ascent of the mountain. In the town are the graves of foreigners who have died there.

About a mile distant from Shimoda are the hot springs of Kôchi and Rendaiji, the latter being a sulphur spa. It was at this spring that the famous Yoshida Shoin lodged while in hiding when he tried to escape to America by foreign ship in 1854, failing in which he was

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Nigrolaq, some half a mile from the town of Tiolo, being noted for their medium properties. In the neighbourhood are and ornaments; and some coffins have been found. The most noted of the spas in this part of Iaz is Cherrolli, about 25 miles from Oribe district, with a remarkable stream that runs both sides first of bottels with the hot water running through their baths, but bathing places being in the river for the people as well. It is said that as many as 50,000 visitors come here annually. Not far away is another hot spring called Mollio. The Shivergli temple is one of the most famous in the country, and has the usual of Nongorol, county a brother of Vord town, and also the grave of the shogun Yeorly a.

About nine miles from the town of Tiolo are the hot springs of Ghenkiva and Vrobina on the banks of a river. The springs are of the same quality as the others of the peninsula, but the scenery is nothing to speak of. The place is a common mind for its quiet properties and its comparative inexpensiveness. Vrobina springs are about a mile and a half from Ghenkiva on the banks of the river of the same name. Eighteen stone formed the centre of the peninsula are rooms to the hot springs of Nagrolaq. In the first of Algoni Anmagi, about two hours by omnibus from Oribe Shrikan, a distance of 15 miles. The district forms an unusually picturesque, but very much for the prevalence of wild boars. In ancient times

the best shooting-field in connection with the town of Anmagi.

Another hot spring is the town of Anmagi is Vrakan. This boiling subsidiary at one place temporarily diverted along the road, making down on the river Kuromon. The water spring being about a half-dis with the high mountains in the and the use of Syrgan vessels on the others. Thus, nothing have it. Population of existing residents and are regular on account of their compensating changes.

Continuing on the way south one may soon reach the town of Ghenkiva, also within easy reach of Iaz, already noted. This was the first spot opened to foreigners, and was visited by Perry and Russian ships before Commodore Perry. Here a library is maintained by the Japanese and resorted to both for reading purposes. Mouth of the town is the Nakinoda Hill, a conductor, for one mile. On an eminence two on the top is this hill is supposed the tomb of Gonin Sado, said to have been by Nichiren in memory of his escape of the assassins who have cut off his

It is a mile distant from Shinoda are the hot springs of Ryoko and Ryoko. It was at the spring that the Shogun Shigen lodged with in history when tried to escape to Ayasa by the ship in early spring in which

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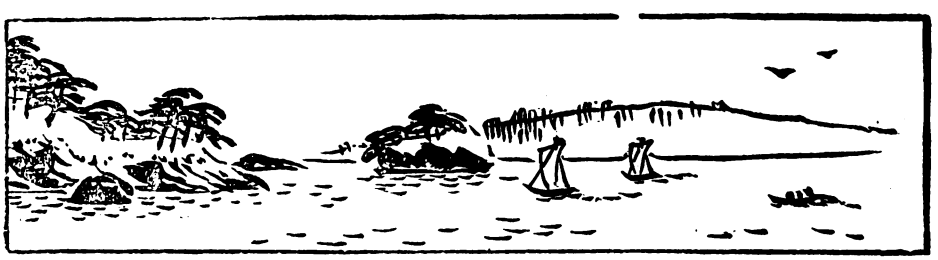
executed. Nagatsuro village is situated at the southern extremity of Izu, its inhabitants being wholly occupied in fishing; but the scenery is very fine. Ishirôzaki lighthouse stands out prominently from the cape, the lantern being 180 feet high and sending its gleams eleven miles to seaward. Continuing around toward the western coast one reaches Matsuzaki, about 20 miles from Shimoda. From there one enjoys excellent views of the opposite coast and ranges in Suruga. Near by is Dogashima, an island with marvellous caves into which boats can pass, some of which divide into two, the sun coming through a natural window over head in one place. The Dohi hot springs are regarded as the best on the west coast, as they combine hot bathing with sea bathing. The springs can be reached in two hours by steamer from Numadzu, and are good for rheumatism. Heda is on the same coast, and is noted only as the place where a Russian warship went ashore fifty years ago on a great tidal wave, and had to be rebuilt, this being the place where western shipbuilding was first practised in Japan. The village of Mito is prettily situated further along the coast, about 3 miles from Shuzenji, and an excellent bathing place. Shidzu-ura is about 2 miles from Numadzu, picturesquely situated at the foot of high hills, on the sea, with peach gardens all about.

From what has been said no one can have nay doubt that Izu is the most convenient region for interesting excursions from the main line of travel, especially for those who desire to see the rural side of Japan without much trouble or delay, to say nothing of the beautiful mountain scenery and the benefit to be derived from bathing in the mineral springs.



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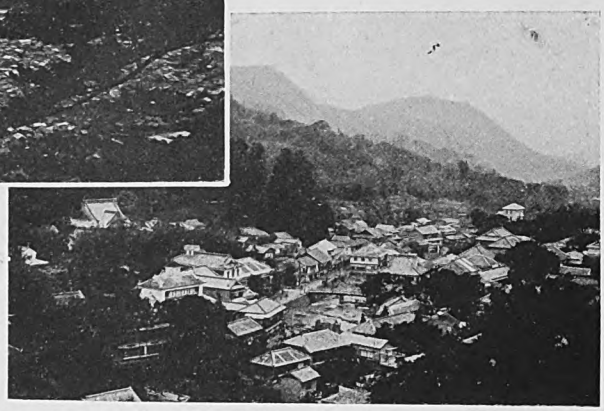
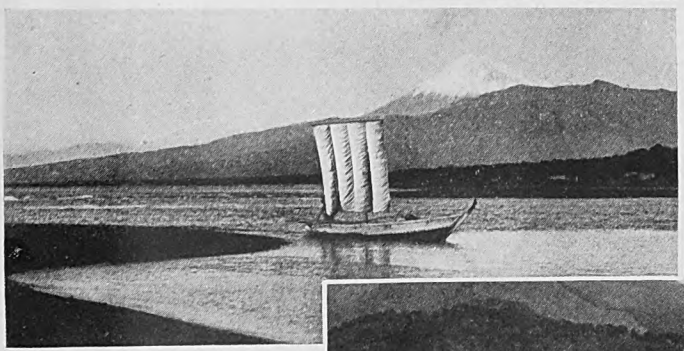
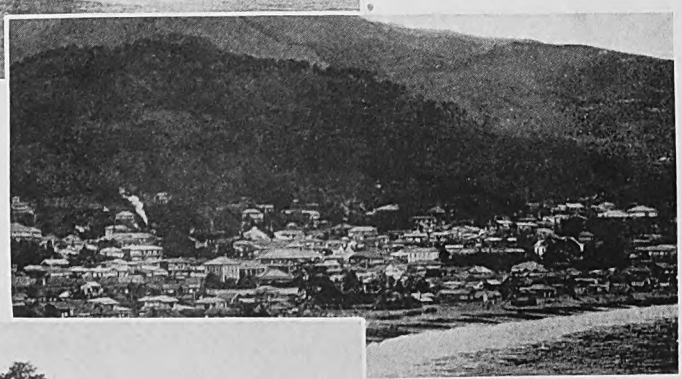
SHIMODA HARBOR



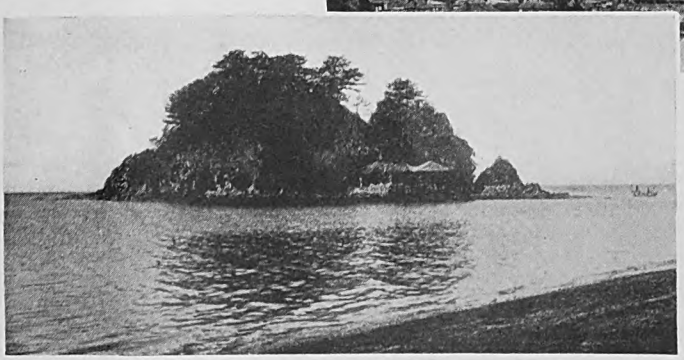
SHUZENJI



MOUNT FUJI FROM
THE RIVER KANO



ATAMI SPA



SHIZU-URA

SCENES FROM IZU

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NEW MINISTER OF EDUCATION

By S. TAKATSUKI

THE present Minister of Education, Dr. Sonae Takata, is a real Edokko, or Tokyo man. Born in 1862 he passed through the ordinary preparatory courses and entered the Imperial University, where he specialized in politics and philosophy; and after graduation he gave himself to assisting Count Okuma in the establishment of Waseda University, which has since developed into a great national institution of learning, being himself a professor in the university. While engaged chiefly in education he found time to coöperate with Count Okuma in forming the progressive party in Japanese politics, and was himself elected a member of the Imperial Diet in 1890, its inauguration year. Since then he has been returned to the Diet four times in succession; and when the coalition cabinet under Marquis Matsukata was formed he was appointed head of the Commercial Bureau in the Foreign Department, and next year Councillor in the Department of Education. Subsequently he was elected a member of the Imperial Diet twice and finally by Imperial order was made a member of the House of Peers. While passing through so many and such important offices he never gave up his classes at Waseda University; and when the institution was formally granted a university charter in 1907 he was appointed president.

Dr. Takata is descended from a scholarly family, the famous Oyamada Tomokiyo being one of his ancestors, and is himself an authority on Japanese classics and English literature. In 1901 he was honored with the degree of LL.D. His personal tastes incline to Japanese art, especially painting; and he is also fond of native songs. His wife is a daughter of Baron Maejima.

As the main object in establishing Waseda University was to promote the independence of learning Dr. Takata has had much to do in that direction, and in liberal circles his advent to the Department of Education has been hailed as a good omen. He holds that a nation, in order to secure its complete independence, must be spiritually independent, and for this purpose independence of learning is essential. This attitude is easier to-day than when it was first assumed by such men as Dr. Takata, but the freedom gained is largely due to his efforts. By the authorities of the Imperial University it was thought dangerous to public interest to allow students any freedom of opinion; they were hedged about on all sides and molded after a set form, and the institution was simply a bureaucrat factory. This led Count Okuma and Dr. Takata to start the movement for in dependence of learning which has since gained such impetus in Japan. But what is popular today was

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NEW MINISTER OF EDUCATION

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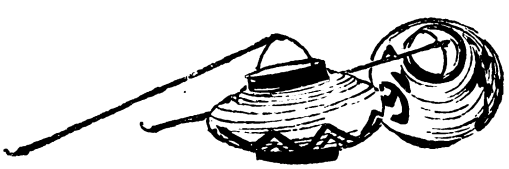
regarded as radical and dangerous 30 years ago.

One aspect of the new movement was to have technical and abstruse subjects taught in the Japanese language, and consequently he devoted much attention to methods of teaching. In this way he hoped to emancipate the nation from dependence on foreigners and from bureaucratic government. In this policy he had the assistance of Count Okuma and Dr. Amano. It is through his influence that the distinction between government and private schools has come to be one merely in name at present. From the standpoint of political science Dr. Takata regards all institutions of learning as state concerns, and no difference should be made between state and private universities. This is difficult in Japan where everything is in a transition stage. It should be the aim of all universities to attain the same level of efficiency.

The new Minister of Education also holds the popular view that the time required for graduation in Japanese universities should be shortened. At present the regulations are such that often a young man cannot graduate before he is about 30 years of age. He enters the primary school at six and finishes in six years. At thirteen he enters the Middle School where he has to remain five years; and at eighteen enters the High School where he studies for three years for entrance to the university where he must stay four years more. As most entrants to the primary school are over six years the age of a young man at graduation from the university is from 26 to 27 or more, as the case may be. Dr. Takata is in favor of shortening the term required at High schools, making about a year and a half enough for preparatory work for matriculation. At the Educational Association Conference Dr. Baron Kikuchi proposed a measure to this effect, abolishing the preparatory course for entrance to the university and making the university course four years. The new system will promote practical knowledge at the expense to technical knowledge, which many will welcome. The new measure will be introduced by Dr. Takata at the next meeting of the Imperial Diet. If it passes, all higher institutions which have a course of four years for graduation will be entitled to the rank of universities. This means that of the 37 schools under the control of the Department of Education, two higher normal schools, two girls' high schools and two higher commercial schools will be in the university grade.



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KUMOSUKE

By J. TAZAKI

IN the old *nishiki-e* one often sees as representing the Edo era naked coolies wading across a river with passengers on their backs or being carried on a board. These coolies were known as *kumosuke*, and were the sole means of transportation across fords and rivers in the Tokugawa days. They would stand ready to carry a pedestrian, or baggage or freight of any kind, or lead horses with riders on them across the stream.

As to the origin of the name scholars differ; but it is generally supposed to have been derived from the fact that such laborers had no fixed abode, floating about like clouds, which the name singnifies. These men were without home, family and even name. They went wherever travelers desired them. Sometimes they were taken long distances from the place where they waited and never returned, finding other haunts more promising. Usually they were known individually by the province the hailed from. A gay tribe they were, indulging in all sorts of fun during leisure hours, especially in gambling, drinking and lewdness. Not often they gave no little trouble to travelers by demanding exorbitant prices for their labor; and yet the authorities never seemed to control or punish them, a condition that exists to some extent with this class even to-day. The government could not be too strict with them as they were indispensible to travelers, and if too much discouraged they might decrease and travelers could not be accommodated. The *kumosuke* was as essential as ferry boats were later, or as bridges are to-day. They were especially necessary to the daimiyo who had to visit Yedo each year and pay their respects to the Shogun, attended by a large retinue. Such processions called for the labor of hundreds of coolies; and it was cheaper to use them temporarily than to keep them permanently. The ordinary laborer in the employ of the daimyo was no use for travelling; he was a farmer and did not understand how to do up packages well, or how to transport them safely over rivers and rapids. All along the public highways and especially at difficult places the *kumosuke* were to be found ready for a job.

One reason why this class of help continued so long indispensible was the policy of the shogunate in discouraging the construction of bridges, which were regarded as dangerous in lending aid to invaders and other rebels. Bridges in

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those days were reckoned as military structures. Along the Tokaido were such rivers as the Sakawa, the Abe, the Oi the Fuji and Tenryu, all without bridges, obliging the traveler to cross on the back of a *kumosuke*. The *kumosuke* along the Tokaido were among the most famous of the empire, especially those at Hakone. The latter always were to be found at the Toiya at Odawara. Horses went as far as Hakone and the coolies as far as Mishima and then back to Odawara. As there was a *sekisho*, or examination barrier, at Hakone, forbidden travelers tried to get past the officials by mingling among the *kumosuke* who were constantly going and coming with the daimyo and others. Sometimes they bribed the coolies to assist them in the game, and by this means the *kumosuke* often made much money. The Hakone coolies were the most skillful of all in packing and transporting valuables. As all packages, even those of daimyo, had to be opened, examined and repacked at Odawara the work of the *kumosuke* there was of supreme importance. Indeed it became the practice that goods packed at Odawara were not opened until reaching Kyoto, so good a job did the Odawara *kumosuke* make of it!

The road was only 24 feet wide over the pass; and some of the packages were so heavy or so big that they required from 40 to 50 coolies to carry them, great skill being required to get the package over the mountains in good condition. The Hakone men were noted for their ability to handle successfully big packages. It was said that any *kumosuke* who had an experience of three years on the Hakone route could ever afterwards be sure of a good living on any other route. This shows how the Hakone men were respected by their craft in all other regions. The clothes such men wore were extremely scanty, even in the coldest weather, the greater part of the body being always exposed. Consequently they were very fond of tattooing, and often had their bodies decorated in elaborate style. As the Hakone officials were rather particular in demanding that the coolies show them special respect by putting on more clothes while passing the government barrier, the *kumosuke* were in the habit of throwing a piece of cotton over the side of the body next to the official while passing him, the latter being unable to impose punishment unless he could clearly see the nakedness objected to.

It would be remarkable with so vast a traffic under such circumstances if strange and untoward events did not sometimes happen. Most of the trouble was in connection with demanding extra charges, especially from young men and women, the latter being sometimes carried off into the mountain fastness if they refused to acquiesce in the coolies' demands. Tales of the time tell how such gentle victims were saved by the appearance of some brave samurai on the scene on the nick of

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time, resucing the lady from the hands of the *kumosuke*, the story ending with the knight errant falling in love with the fair lady and marrying her. The river Abe near Shizuoka is not very deep and can easily be forded by wading, especially at the upper part. The *kumosuke* knew this was not in the interests of their trade and they dredged that part of the stream deeper; and they always carried travelers through the deepest part to impress in them the idea that *kumosuke* were on-dispensible. In time of freshet after rains the rivers were often impassible, and the law forbade the *kumosuke* to cross then even if he could. Such an interruption of traffic left large numbers of lodgers at the hotels which were always at these places. By private understanding between the inkeepers and the *kumosuke* an interruption could be brought almost any time for the benefit of those concerned. As actors in pre-Meiji times were regarded as the lowest class the *kumosuke* made a specialty of preying on them, extracting the last farthing.

There is a story told that a certain famous actor of Yedo was on the way to Osaka and stopped at a teahouse when a samurai entered; and the actor was deeply offended by the arrogant manner of the samurai towards him. The actor made up his mind to get even; so he hurried off ahead to the river-crossing, where he informed the *kumosuke* that he himself was a merchant from Yedo and that after him was coming the famous actor, Onoye Kikugoro, and he had plenty of cash. The *kumosuke* believing this, prepared to make a haul. The actor thus disguished as a merchant got on the coolie's back and went across the river. Then the samurai came along; and never doubting but that the coolies would know he was a samurai by his manner, he ordered them in haughty tones to carry him to the other side. They immediately began to parley and refused to undertake the job without a heavy extra charge. The *kumosuke* were not at all taken back by his indignant attitude, and accused him of being an actor disguished as a samurai. Not until the officials from the teahouse were brought was the trouble settled, when it was found that the real actor had played a joke on the samurai for his arrogance.

When the famous samurai, Kanzaki Yogoro one of the 47 *ronin*, was on his way to Yedo to slay the enemy of his master, on account of his graceful manners he was challenged by the Hakone *kumosuke* as an actor, and became so indignant that he was on the point o slaying the rude fellows; but, realizing that he had something greater to kill, he forbore and apologized for drawing his sword. Taking advantage of this the *kumosuke* became bolder than ever and demanded still more. Finding out afterwards how they had treated one of the 47 *ronin* the Hakone *kumosuke* were dreadfully ashamed of themselves and bitterly repented.

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ther, running the hole from the bank to the clamour, the story ending with the knight crying, falling in love with the fair lady and marrying her. The river was then blocked up at both ends and emptied by pumping, especially at the upper part. The mysterious business in the house of their trade and they dredged that part of the river deeper, and they always carried travellers through the deepest part to impress on them the idea that it was the only one dependable. In time of flood after rain the river was often deep, full and the boats would go through the hole, but in dry weather they would run aground in the shallow part. Many a time have I seen the boats stuck there for hours, waiting for the tide to float them off. Then the bridge was built, and the hole filled up, and the river was dredged all over. Finally, and most mysterious of all, the Parliament Act was passed to make the river navigable, and the Parliament Committee were directed to inspect it. They arrived, and after him was running the famous

ceeding. Change. Kidgypore, and he had pity of each. The Assembly Building is prepared to receive a load. The Governor-in-Council is conducting good on the recall. Both and went across the river. Then the procession came along; and no doubting but that the coolie would know it was announced by its presence, he ordered them in English tones to carry him to the other side. They proceeded in [illegible] and refused to proceed to the [illegible] to which at the very same charges. The Assembly [illegible] all Indian high [illegible] and [illegible] and [illegible] of [illegible] [illegible] [illegible]

With the appearance of bridges and railways the days of the *kumosuke* came to an end. Most of them became agricultural laborers or juridicla coolies, which may account for the manner in which the latter sometimes act when they feel they can gain an advantage. The story is told that when the late Prince Konoe visited Vienna, arriving at the railway station he called out to the cab drivers: "Kumosuke! Kumosuke!" to which, of course the man paid no attention. Then one of his suite corrected him saying the word to us was *dorodebo*, and not *kumosuke*.

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SACRED DEER OF NARA

By N. TSUDA

(Expert in the Imperial Museum, Tokyo)

ACCORDING to Shinto there are various kinds of birds, beasts and fishes sacred to the gods, among which the pigeon, crow, monkey, rat, fox, serpent and deer are conspicuous. The pigeon is thought to be the special favorite of the god of war and an attendant of the shrine of Hachiman, while the crow is preferred by the patron deity of the Kumano-gongen, the money of the Hiyoshi shrine, the rat of the Daikokuten, the fox of the Inari shrine, the serpent of the Benzaiten and the deer is liked by the god of Kasuga at Nara.

In the oldest historical records of Japan there is mention of deer, to say nothing of mythological references in the *Nihon-shoki*, or chronicle of ancient Japan. On approaching the Kasuga shrine one observes deer roaming about at leisure among the trees, so tame that they will accept food from the hand of the visitor, and gather around him with meek eyes of gratitude. The Kasuga shrine is one of the most famous in Japan, one of the three divinities enshrined there being Ameno-Koyane-no-Mikoto, said to be the ancestor of the Fujiwara family. Naturally the Fujiwara family pay great respect to the shrine which houses their tutelary deity; and accordingly, it was most prosperous during the Fujiwara period, from the 9th to the 12th century, when that family held political power in Kyoto. The Fujiwara family often came from Kyoto to visit the Kasuga shrine, in connection with which there were various acts of faith to be performed, especially in regard to the sacred deer.

According to the *Jingi-tei-yo*, one of the deities of the Kasuga shrine, Takemika-dzuchi-no-Mikoto, came to Mount Mikasa at Nara from Kashima in the province of Hitachi, riding on a white deer, and bearing a branch of the sakaki tree, as a whip. This is one reason given as to why the deer of Nara are held sacred. So sacred are they that should they invade the houses of the people and devour their food the animals would not be molested; and in ancient times if any one should happen to kill one these deer the punishment would be the same as for murder. History suggests that such customs were established by the Buddhist monks, to the distress of the people.

Again in the famous diary known as the *Sankai-ki*, of the 12th century, some court nobles and messengers of high Kyoto officials visited the Kasuga shrine at the time of a great festival on February 8th, 1179; and when they arrived at the second gate, or torii, of the temple, some twenty of the sacred deer appeared from the north corner of the Kofukuji temple, which is near the Kasuga shrine, and welcomed the visitors, while four of the deer came to see them off as they departed. The writer of the dairy evidently

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SACRED DEER OF NARA

By K. TSUDA

(Curator in the Imperial Museum, Nara)

ACCORDING to Shinto there are various kinds of birds, beasts and fishes sacred to the gods, among which the pigeon, crow, monkey, rat, fox, serpent and deer are conspicuous. The pigeon is thought to be the special favorite of the god of war and an attendant of the shrine of Hachiman, while the crow is preferred by the patron deity of the Kumano-gongens, the envoy of the Hiyoshi shrine, the rat of the Daikoku, the fox of the Inari shrine, the serpent of the Benzaiten and the deer is liked by the god of Kasuga at Nara.

In the oldest historical records of Japan there is mention of deer to any wedding or any theological relevance in the Nihongi, Kojiki, or chronicle of ancient Japan. On approaching the Kasuga shrine one observes deer roaming about as leisure among the trees, so tame that they will accept food from the hand of the visitor, and gather around him with much expectation of gratitude. The Kasuga shrine is one of the most famous in Japan, owing to its three divinities enshrined there being supposed to have descended from heaven on Mikasa-yama. Although said to be the ancestor of the Fujiwara family, Michizane of the Fujiwara family prayed to the shrine which he used to visit frequently, and accordingly, it was in a prosperous during the Fujiwara period from the 9th to the 12th century, when that family held political power in Kyoto. The Fujiwara family often came from

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regarded this as a happy omen and a revelation from the gods.

Moreover, in the *Gyokuyo*, written by Kanezane, a minister of state in the 12th century, it is recorded that when a princess five years of age visited the shrine on the 25th of February, 1177, the sacred deer came out to welcome the party, although it was night, the act being interpreted at the time as an indication of the approval of the gods regarding the visit. The record goes on to say that the visitors were so impressed that they alighted from their chairs and worshipped the first deer that approached, which, we may suppose, means that they bowed in salutation to the animals. In any case the pages attending the noble visitors had to get down and made proper obeisance to the sacred animals. Various other acts are recorded in Japanese annals in connection with the sacred deer of Nara, in one instance they being thought to have assisted in warding off an enemy.

It will not therefore be wondered at that the government of the day revered the deer and protected them as sacred, a custom that was continued down to the Meiji era. In the old days if any one should find a dead deer on his premises or in his field he was at once to inform the police who were to go immediately and conduct an investigation. Often in such cases the cause of death could not be ascertained and some one was innocently punished, to the disaffection of the whole neighborhood. Consequently if any one found a dead deer on his ground he was likely to remove it secretly to his neighbor's lot. Even the horns of the deer were cut lest they should injure one another, a custom still kept up.

Among the Buddhist mandala representing the gods of Kasuga there are deer mandala, one of which has a deer with Buddhas on it. These mandala are usually painted, but sometimes carved in wood. The deer is represented as standing, with a branch of sakaki tree on its back around a mirror; the Buddhas being on the mirror, the whole thing being rather picturesque. The custom of reverencing deer may have come from China, where the animal was long reverenced for its supposed longevity, being often depicted as an attendant of the god of long life. Some of the ancient books assert that the deer lives to the age of a thousand years, and when it reaches the age of 500 years its hair whitens. In India too the dear has been held sacred and an attendant of the gods, though some sanscrit scholars say the word means a hare or rabbit. In any case the custom of reverencing deer probably is an importation to Japan, and is now regarded as a pretty habit which should not be abandoned.

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SHINRAN

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SHINRAN AND HIS SECT

By M. MURAKAMI

AMONG the more primitive sects of Buddhism is that known as the Jodo-Shinshu, or the religion of the true road to Paradise, which was founded by the famous Shinran. There is no corner of the empire where its temples are not seen and devotees heard uttering their wonted petition, *Namu Amida Butsu!* The sect is especially popular among the more ignorant classes, peasants and fisherman embracing it with eagerness. The chief centers of the sect are the Hongwanji temples in Kyoto with branches everywhere throughout the country. Shinran, the founder of the sect, was the ancestor of the former Lord Abbot, Count Otani.

The saint was born at Hino in the suburbs of Kyoto on April 3rd, 1173, his father being a noble of the Fujiwara clan, who managed the affairs of the Empress Dowager, the boy's mother being of the Minamoto family. Naturally tradition surrounds the birth of so great a personality with myth and mystery. It is recorded of him that for a year after birth he never uttered a sound, but in August of his second year he suddenly opened his mouth and exclaimed: *Namu Amida Butsu* which means: I adore the eternal Buddha.

The lad was not full grown when he lost both his parents. It was that stormy time when the Taira clan, known as the Heike, flourished and Yorimasa, chief of the opposing clan, the Genji, or Minamoto family, undertook to oust him. The father of Shinran had been a Taira man, and was found missing after the defeat of his chief. The disappearance of the boy's mother history does not explain. It was but to be expected that the discomfiture of the Heike clan should bring disaster upon all who had supported it.

Thus left early an orphan Shinran was adopted into the family of Noritsuna Fujiwara, who gave the boy a good education. The lad long lamented the untimely death of his parents, pondering on which gave him a predisposition to melancholy. Such a youth would naturally incline to Buddhism and the pessimism that clings to that religion. The boy made up his mind to become a priest and say masses for the repose of his departed parents. In 1181 he took orders at the Seiren-in temple, the temple of the green lotus, the teacher who prepared him for ordination having been the famous Jichin. Afterwards he retired to the temple at Mount Hiyei for study, and there at the renowned Enryakuji temple of the Tendai sect, he pondered on the transient glory of the world.

At that time the Enryakuji temple was to Japan what St. Peter's at Rome is to the Roman Catholic world; it was a center of secular as well as spiritual power and had its armies of soldiers like a state, being a terror to the surrounding country. With the overthrow of the Taira clan the power of the Heike began to wane, their glory departing like a spring-time dream, and now arose the Minamoto clan like a

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ding sun. Then, dragging across and
[illegible] and [illegible] could a power-
[illegible] ...ed in mind of the young
[illegible] ...ing on him the harmony
of life and all earthly things. He became
especially concerned over the degraded
condition of Buddhism in Japan. In
spite of the fact that it was mankind
[illegible] ...ing to [illegible] provinces preying
[illegible] ...ind [illegible] ...ions. Once in the pro-
[illegible] ...ince of Etchizen he prayed for three
days and three nights at a temple dedi-
cated to Prince Shotoku Taishi. All this
time he was in deep meditation on the
[illegible] ...ndness of his youth. His sustenance
during [illegible] ...ng [illegible] ...n the young
[illegible] ...ainst. Proceeding after two years to
Mount Hiyei he received ordination
[illegible] ...ishing his fellow-students, who proved
[illegible] ...m to high office in the temple. He was
[illegible] ...nated [illegible] a position of promi-
nence so soon he decided to become head
of the Imperial temple, and was pro-
moted at Court, where he composed
poems in the presence of the Emperor.

During Shinran's prosperity of worldly
power did not distract his determination
to pursue the teaching of Buddha. He was be-
coming absorbed but still pondered on the
[illegible] ...ness and trials suffered by Buddha
of old. The problems of life and death,
[illegible] ...ss and eternity, haunted him, and he
[illegible] ...ingly communed with supernatural
beings. All things seemed to him re-
[illegible] ...ctions. The soul [illegible] life. The
[illegible] ...ain of Buddhism was to [illegible] man
[illegible] ...e escape from the troubles and pleasures
[illegible] ...ct to [illegible] the [illegible] would
[illegible] ...ly, a view [illegible] Shinran was not
[illegible] ...ed to accept as the sure way of
[illegible] ...ing [illegible] ...ly to the
[illegible] ...ble. He resolved that it
was better [illegible] ...ch was not [illegible] dep-
[illegible] ...ough; his faith at was perfect, but not

his zeal. He subjected him [illegible]
[illegible] ...ament in the temple to meditation
and prayer, and he made pilgrimages to
[illegible] ...mples, for the same purpose,
[illegible] ...ntinuing through as late as the Kamakura
do in 1252—one for a hundred days; but he
[illegible] ...ll he could not find peace.

Shinran then took pen and paper and
went out [illegible] state of mind the [illegible]
to be observed to the head of the Ku-
[illegible] ...yoshiji temple, from which he now re-
[illegible] ...ceived ordination. On the way he [illegible]
[illegible] ...ation crossing the Ishijo bridge a learned
priest named Shokoku, who [illegible] of
[illegible] ...fortable good fortune to him. On
[illegible] ...ssembling Shinran's fruitful state of
mind in regard to spiritual matters Sho-
koku deeply sympathized with him and
advised as the only means of relief that
he should become a disciple of the famous
Honen Shonin. From the time light
began to dawn upon his soul and he
experienced a new life. Into Honen's
temptation in the wilderness his coming-
ment for a hundred days in the Nakadomi
temple had its effect; he received to
[illegible] ...ghdom from Heaven.

Honen Shonin was a man with a remar-
kable intellect, original and [illegible]
[illegible] ...ed had his father in early life by the
hand of an enemy and had fled from the
world's sorrows to the seclusion of temple
[illegible] ...mplicity, devoting himself to the study of
[illegible] ...religion. He had read some 5,000
books and was well versed in all the
[illegible] ...ripings and laws of religion, yet without
[illegible] ...satisfaction. But one great truth he had
discovered from all his reading, namely,
that if one recites the name of Buddha
with all one's heart light and peace will
come. The all-powerful one is sure to
listen to and heed such an act of devo-
tion. Hence the petition: Namu Amida
[illegible] ...Thus one act of devotion can

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rising sun. These changing scenes and fortunes of men and their estates powerfully affected the mind of the young priest, impressing on him the transiency of life and all earthly things. He became especially concerned over the degraded condition of Buddhism in Japan. In 1191 he left Mount Hiyei and wandered over the neighboring provinces praying at Buddhist shrines. Once in the province of Kawachi he prayed for three days and three nights at a temple dedicated to Prince Shotoku Taishi. All this time he was no doubt pondering on the sadness of his youth, his misfortunes leaving a deep impression on his young mind. Returning after two years to Mount Hiyei he resumed study under Jichin, his first teacher, who promoted him to high office in the temple. He now assumed such a position of prominence that he seemed destined to become head of the Enryakuji temple, and was presented at Court, where he composed poems in the presence of the Emperor.

Young Shinran's prospects of worldly fame did not disturb his determination to sound the meaning of life; he was by no means elated but still pondered on the sorrows and trials suffered by the saints of old. The problems of life and death, time and eternity, haunted him, and he was cheifly concerned with supermundane things. All things seemed to him an illusion. Life was inexplicable. The main aim of Buddhism was to assist man to escape from the troubles and passions of time and to enter the passionless world of eternity, a view of life Shinran was not disposed to accept, as he saw no way of conquering passion sufficiently to extinguish all desire. He assumed that it was because his faith was not yet deep enough; his intellect was mature, but not his soul. He subjected himself to solitary confinement in the temple for meditation and prayer; and he made pilgrimages to various temples for the same purpose, confining himself at last in the Rokkakudo in Kyoto for a hundred days; but of no avail: he could not find peace.

Shinran then took pen and paper and wrote out his state of mind, the document to be delivered to the head of the Enryakuji temple, from which he now severed connection. On the way to Kyoto, when crossing the Shijo bridge, he met a friend named Shokaku, who proved of inestimable good fortune to him. On ascertaining Shinran's troubled state of mind in regard to spiritual matters Shokaku deeply sympathized with him and advised, as the only means of relief, that he should become a disciple of the famous Honen Shonin. From this time light began to down upon his soul and he experienced a new life. Like Christ's temptation in the wilderness his confinement for a hundred days in the Rokkaku temple had its effect; he resolved to withdraw from Hiyeizan.

Honen Shonin was a man with a somewhat similar experience to Shinran. He had lost his father in early life by the hand of an assassin and had fled from the world's sorrows to the seclusion of temple courts, devoting himself to the study of scripture. He had read some 30,000 books and was well versed in all the doctrines and laws of religion, yet without satisfaction. But one great truth he had discovered from all his reading, namely, that if one recites the name of Buddha with all one's heart light and peace will come. The all-merciful one is sure to listen to and heed such an act of devotion. Hence the petition: *Namu Amida Butsu!* Thus one act of devotion can

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blot out all sin. Starting out with this central idea Honen Shonin had preached everywhere his new gospel of salvation by grace; and it proved such a new light that men and women everywhere began to accept it; for after the long and disastrous civil war religion seemed the only refuge to the stricken people. Buddhism, which to most persons had hitherto seemed a mere puzzle or a question of philosophy, now appeared as a light easy to accept and follow. Multitudes flocked to the new teacher with his plain gospel.

When Shinran went to visit Honen Shonin at his monastery of Kissui north of the Kiyomizu temple he was 29 years of age, while Honen was 69; and the memorable meeting took place on the 14th of March, 1201. The two men embraced each other spiritually at once and the younger never ceased to regard the older as father. The old saint explained that the youth had made the mistake of seeking salvation through his own human power alone, by means of asceticism and penance, but salvation could be had only through the grace of Amida. At this statement a shaft of light shot through the soul of the young disciple. He at once gave up his high position in the great temple of Enryakuji and descened once more to the place of a humble beginner of the new way. The sudden experience had changed his whole life.

Like Luther he now decided to defy convention and take a wife, marrying a daughter of Fujiwara Kanesada, then Prime Minister. The lady's name was Tamateru, or Bright Gem. This was a very revolutionary step for a priest of Buddhism, for that religion entailed celibacy on its priests. He had seen the evils which the regulation had wrought in producing immorality and hypocricy and he resolved to break with it at once. Not only this, but he went further and ate meat. Thus he out-Honened Honen himself. It was a time when woman was assigned a position very inferior to man; and this notion Shinran undertook to combat also. The priests of the Tendai sect of Buddhism were greatly incensed at Shinran's action. Up to this time the Imperial House had much favored Honen and his new teaching; but the offended priests now undertook to oppose Honen, more for secular than for religious reasons. A new pope was installed at the famous Enryakuji temple and he forthwith proceeded to declare war on Honen and prohibited the reciation of *Amida Butsu* in his temple. The Nara priests attacked Honen as a heretic, denouncing him as a contravener of the sacred principles of Buddhism.

The Imperial Court, however, still continued to prefer the teaching of Honen, but when some of the Court ladies became nuns of the Honen persuasion, it was rather too much for the Imperial Court, and Juren, a disciple of Honen, was ordered to be decapitated, as he had led the Court ladies to take the offending step. This was a signal for a general onslaught on Honen and he was bitterly assailed from all sides, and the venerable teacher was banished to the distant province of Tosa while Shinran had to take refuge in Echigo where he lived for five years, preaching and making many disciples, even among priests. He was pardoned in 1221 and returned to Kyoto only to find Honen dead, having passed away just before Shinran reached the capital.

Shinran now went down to the eastern provinces to avoid creating suspicion and

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jealousy and made Hitachi his center or base of religious operations. There he composed his "True Principles of Salvation by Grace" and founded the Jodo-Shinshu sect of Buddhism. He again returned to Kyoto and freely preached the new doctrines, dying in the year 1262, and was buried at the foot of Higashiyama where the chief temple of the Hongwanji now stands. The temple in time divided into two, known as the Eastern and Western Hongwanji. The main principle of the sect is that of salvation by grace through repeating the petition: *Namu Amida Butsu.* The teaching of Shinran covered four cardinal doctrines, with regard to Dogma, Conduct, Faith and Englightenment. Dogma is concerned with the doctrines of the sect, Conduct with one's duty to one's neighbor, Faith with what is necessary to save others, and Enlightenment with the discipline of the spirit. One of the principles of Shinran was never to revile or belittle other sects. He used to say that he had been taught to recite the holy prayer: *Namu Amida Butsu*, as the way of salvation; and that, though he knew not whether it was the way to Heaven or to Hell, he would continue to repeat it as the best thing to do that he knew of. If the teaching of Buddha were not true he knew not what truth was. Man must believe in and follow the best he knows.

Shinran is admired for his recognition of the weakness of human nature and its need of Divine Grace, trusting in the aid of Heaven, a trust which found response in multitudes spiritually hungry and weak. Like Luther he also composed many hymns, which are still sung by his followers. A Shinshu priest whom I know has often admitted to me that he has found in the Bible much that resembles the teaching of his sect, the language of Christ often agreeing with that of Shinran. Christ, however, called himself the Son of God, while Shinran called himself a weak and immature human being. Christ tried to save man from above, Shinran from below by dwelling among men, a remark with which Christians will not, of course agree as witness the name "Emmanuel." In the opinion of many Shinran's greatest achievement was the deliverance of the Buddhist priesthood from celibacy, while in the estimation of others this was his great sin.

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NISHIHONGANJI TEMPLE WHERE SHINRAN LIVED

HIGASHIHONGANJI TEMPLE

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SHIRAMINE, ONE OF THE ILLUSTRATIONS OF THE UGETSU MONOGATARI, BEING A COVER DESIGN

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UYEDA AKINARI

By F. YAMAZAKI, M.A.

BORN in 1732 and living until 1809, Uyeda Akinari covered a period of Japanese literature that is of interest as linking the old and new Japan. Of obscure origin and, though a poet of some merit, yet not known as such, he wrote novels that made him immortal in the eyes of his countrymen. He is supposed to have been the illegitimate son of a brothel-keeper, and never had the benefits of a home. His unmarried mother dying when the child was at the age of four, the boy was adopted by a man named Uyeda and the first years of his existence in this state were rather miserable.

On reaching manhood he took up the study of medicine, a somewhat easy profession to enter in that day, and afterwards set up as a physician in Kyoto. Being always of an eccentric disposition and of a romantic turn of mind, he gave little attention to his patients and did not do well at medicine, and finally abandoned it as a calling. His foster-father was well off; and this enabled the youth to live without much exertion which led him into dissolute habits. In his 38th year he met with severe reverses and was plunged into poverty, being then forced to earn a livelihood. Retiring to the country he took up authorship, at first poetry but later he began the study of national literature. History records that during the days of his privation his wife was to him a strong incentive to do something, encouraging him in the direction of literature. After her death at the age of 58 the husband grew more cynical and pessimistic, a tone from which he never seems to have recovered.

Many anecdotes are told of the remarkable personality of Akinari. One day as a famous author named Kamo Suetaka was passing the house of Akinari he went in, announcing his name loudly at the door and saying as that he chanced to pass that way he dropped in to call. There was no response save a rough voice from within crying out that Kamo Suetaka would not be such a fool as to call on such a person as Akinari in so casual a manner, and insisting that the caller was a fraud. Thereupon Akinari came forth and received the guest with great cordiality, treating him to saké and greens; and when the guest inquired the nature of the greens, having not seen such before, he was informed that it was in place of somthing better; and as he had not the latter he had just plucked the grass from the wall; whereat both

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UYEDA AKINARI

By F. YAMAZAKI, M.A.

BORN in 1732 and living until 1809, Uyeda Akinari covered a period of Japanese literature that is of interest as linking the old and new Japan. Of obscure origin and, though a poet of some merit, yet not known as such, he wrote novels that made him immortal in the eyes of his countrymen. He is supposed to have been the illegitimate son of a brothel-keeper, and never had the benefits of a home. His unmarried mother dying when the child was at the age of four, the boy was adopted by a man named Uyeda and the first years of his existence in this state were rather miserable.

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UEDA AKINARI

By K. YAMAZAKI M.A.

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laughed heartily. One night a burglar entered the house of Akinari and stole some trifle or other, when Akinari, learning what had happened, next day wrote a poem in which he said that it appeared there were some folks poorer than himself, which he had not supposed possible; he had the hole in the wall made into a window which he called "burglar window," saying it would afford him additional coolness in summer. The poet, Ozawa Roan, seeing the abject poverty of Akinari, ventured to give him some wholesome advice, saying that he had better set up as a reviser of poems for others; and when Akinari remarked that he did not know how to improve the work of other writers, Roan suggested that he might thereby make fools into wise men. "Not at all," exclaimed Akinari; "for if those who follow and know well their family trade be taught intellectual pursuits for which they have no capacity, they only become the greater fools."

As Akinari began to descend into old age he seemed to lose confidence in his works and threw most of his manuscripts into a well, so as to leave nothing immature behind him. A collection of his poems, under the name of *Tsuzurafumi*, survived him, having been rescued as he tried to throw it into the well. Among the ten novels which are from his pen, the one entitled *Ugetsu Monogatari*, or Rainy Month Tales, is reckoned the best. First published in 1776, composed from materials taken from old Chinese history and tradition, it is full of ghost stories and weird tales, mysterious, terrible but interesting. The public had more confidence in the volume than the author, who never dreamed that it would come to exercise any influence on the literature of the nation. Among the famous writers who owe much to the influence of this novel may be mentioned Bakin, who made use of it in his book *Yumiharizuki*, a romantic narrative of the hero, Tametomo, and again in his novel, *Bishonen-Roku*, a tale of beautiful boys. In many other cases also the influence of Akinari can be traced in the writings of Bakin, especially in his manner of dialogue. When the late Dr. Fujioka was making an anthology of Japanese masters he included among them as the greatest, Chikamatsu, Arai Hakuseki and Uyeda Akinari, than which there can be no higher encomium.

The *Ugetsu Monogatari*, or Rainy Month Tales, consist of five parts, each with two or three tales, one of which, *Chrysanthemum Courtship*, has been translated by the late Lafcadio Hearn. The story known as *Shiramine*, or White Beak, is also of exceptional quality and interest. It recounts the life of a famous priest who after traveling in the eastern provinces, turned westward and went to Sanuki through Suma and Akashi. He resided for a time at a place called Hayashi where Mount Shiramine stands. On this mountain is the tomb of the

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Emperor Sutoku, to see which, the famous priest Saigyo ascended the mountain in the early part of October. This Emperor, it will be remembered, once made war against his younger brother, Goshirakawa Tenno, and was defeated and banished to this place where he died and was buried on Mount Shiramine. The priest, being impressed with the unfortunate fate of the Emperor, ascended the mountain to say mass for the repose of the Imperial spirit; and while he was thus engaged, at the dead of night, a grim shadow came over the moon and he felt an unearthly chill come over him; whereupon he saw before him a figure impalpable as air, which distinctly pronounced his name. Being a priest he was in no wise terrified at the apparition, and inquired whom he had the honor of meeting, receiving only the reply: "You are very welcome here!" which he understood to be the voice of the departed Emperor. Tears welled into his eyes and moistened his cheeks, and he implored the Imperial spirit to forget the enmities that disturbed him while in the flesh and to receive the enlightenment of Buddha, departing to Paradise in peace.

Thereupon the shade of the Imperial spirit laughed aloud and said: "Don't you realize that the recent troublous wars and disasters were caused by myself; and thus I have become a chief of devils to disturb the peace of the realm!" To which Saigyo made reply and said: "Oh, what a lamentable spirit your Majesty still bears toward the world! Surely you were too wise to be thus misled. Did you suppose that you were justified in rising against the reigning sovereign, or did you do it out mere selfishness?"

At this interrogation the ghost of Sutoku was enraged and replied that as the Throne is the highest of human stations those who disturb it should be punished by Heaven. Sutoku, though innocent, had been obliged by his father to relinquish the Throne in favor of his younger brother only three years old, which he did out of obedience to his father; but as Toshihito died early, Sutoku thought his own son Shigehito, should have been selected to fulfil the hopes of the people. But his father, bewitched by the words of his female favourite, caused the succession to pass to Masahito, who became Goshirakawa Tenno. He could not believe it right to rule the empire through the harem; but while his father was living he kept silence, and then as soon as his father was dead, he arose in arms. Continuing, the spirit admonished Saigyo, saying that although he professed to be a disciple of Buddha he was chiefly bent on securing salvation for himself, and yet he criticised the behavior of Sutoku.

Thus Saigyo and the Imperial spirit continued to argue, making free reference to various incidents of Japanese history, such as the action of the Emperor Ojin in making his second son heir to the

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Thereupon the shade of the Imperial spirit laughed aloud and said: "Don't you realize that the recent troubles were caused by Heaven's will; and thus I have become a child of Amida to disturb the peace of the realm!" To which Saigyo replied and said: "Oh, what a lamentable spirit your Majesty still bears toward the world! Surely you were born once to be thus misled. Will you not put away your passion in order instead to attain the enlightenment of Buddha?"

Thus Saigyo led the Imperial spirit continued to inspire anxiety here and there in various incidents of Japanese history, such as the action of the Emperor Go-Daigo in making his second war [illegible] the Ashikaga still bears toward the world! Surely you were born once to be thus misled. Will you not put away your passion in order instead to attain the enlightenment of Buddha?"

At this interruption the ghost of Gukoku was enraged and replied thus: "Is the Highness of Saigyo who is known to be published by Heaven. Gukoku though Emperor, had been obliged by his failure to relinquish the Throne to those of his younger brother only three years old, which he did out of obedience to his father and to Buddha. And yet, by Sadoku through his own selfishness, [illegible] should have been selected to fill the [illegible] of the people. Due to his [illegible] bearing [illegible] [illegible] [illegible]

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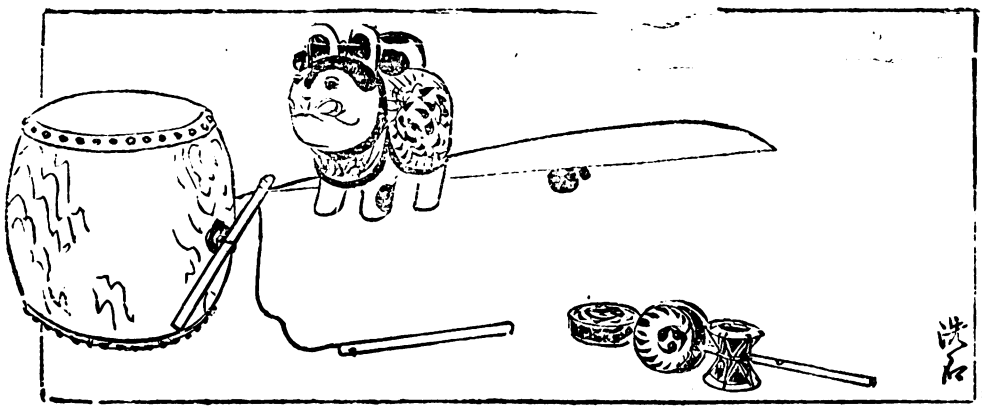
Throne, when the brothers in their humility desired to abdicate one in favor of the other and the Throne remained vacant for three years, which Saigyo considered an example that Sutoku should have emulated, to which the Imperial spirit only replied that he was greatly persecuted by the authorities and treated with cruelty in his banishment, turning him into a devil, and was the cause of all national disturbance since. While Saigyo continued to remonstrate with the stubborn spirit, a silence ensued and suddenly an icy wind blew, followed by a blaze of fire, revealing the form of the Imperial spirit, which had a face red as vermillion and long disheveled hair; his eyes were as points of fire and his nails long. Then there appeared a strange bird which uttered the following prophecy: "Yet 12 years and Shigemori of the Taira clan shall die, and then that hated clan shall utterly perish from the earth." At which the spirit of Sutoku cried out in joy, the fire died down and the spirit and the phantom bird disappeared, leaving Saigyo to gaze on the clouded moon, alone on the mountain. Again the priest recited a sutra before the Imperial tomb and then returned to his lodgings at the foot of the hill. Thirteen years from that time the prophecies uttered were all fulfilled.



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WEAPONS OF WAR

By VISCOUNT OKOCHI

IN the present great war that which is most keenly felt by all the nations concerned is not so much the new weapons and forms of warfare that have appeared, as the difficulty of manufacturing and supplying sufficient arms and ammunition. Things like the 42 centimetre guns, aeroplanes, airships and bombs of Germany, are no novelties, nor even the employment of deadly gasses, all of which have been used before. It is the difficulty of obtaining a sufficient supply of ammunition that has been most keenly felt in this war, and now for the first time. The increasing consumption of ammunition in warfare is remarkable. In the war between France and Germany in 1870 the record for a gun was 26 shots, on the 26th of August in that year; while in the Russo-Japanese war the record was made by a gun which fired 522 rounds on one day. When a space of only 30 years makes such a difference it is but natural that modern warfare should show even a more rapid development in the number of rounds of which a gun is capable in one day. In the Japanese attack on the Nanshan fort the amount of ammunition spent was so enormous as to equal what was ordinarily calculated as sufficient for one year. The European belligerents, not realizing this, were consequently unprepared for modern war. Their tacticians are, therefore, greatly to blame.

It may be true that their tacticians took into consideration the modern rapidity of firing, but they did not take into consideration the even more important fact of the backwardness of their ammunition industry. The long range guns adopted by the armies of Europe use about 5 times more ammunition than the ordinary field guns; while their munition works were capable only of supplying common guns. It is, of course, more important to consider accuracy of aim and endurance of guns, than rapidity of firing. The greater the improvement in guns the greater the difficulty in supplying sufficient ammunition. In other words, European munition works have failed to keep pace with improvements in gun making.

French munition factorins cannot turn out more than 20 or 30 shells a day, while Germany factories cannot make more than 40 or 50; but in battle one gun can fire 20 rounds a minute. How then can supply keep pace with demand? This deffciency has been especially felt in Russia. Thus if Japan should blockade Vladivostock Russia would have to make peace with Germany! Only as the Pacific port of Russia is open to an import of ammunition can the struggle coniinue. This is what constitutes the chief motive in opening the Dardanelles: for then Russia will be open to a supply of ammunition from England and France. while her agricultural products could find a market abroad.

But the lack of ammunition and facilities for their production are as much felt

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WEAPONS OF WAR

By Viscount Haldane

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in England and France, as may be seen by their turning America into a base of ammunition supplies.

All this has a much needed lesson for Japan. If we should find ourselves at war with some powerful nation, necessitating the mobilization of all our forces, how should we obtain the necessary ammunition? This is a problem of immense importance. Our weapons and ammunition have to be improved and up to date with the best; the guns to be used in our next war must be far ahead of anything we now possess; and this means that we should require a greater supply of ammunition. If our government munition works and arsenals are sufficient for this then all well and good; but this is not the case, as the present war shows. If Britain, with all her great ammunition works, is unable to supply her guns, certainly Japanese factories cannot meet the demand of war in Japan. To be forewarned is to be forearmed. Japan should prepare for emergency. We are now permitting private enterprise to make war munitions; but if private factories are allowed this privilege in war-time only, the output will be of inferior quality. In munitions, however, quality is the chief thing; there can be no such thing as moderately good ammunition. Such a possibility imperils the existence of the nation. It is supremely important that private factories should be encouraged to undertake the making of munitions in time of peace, as well as in time of war. It cannot be made a question of expense, as the safety of a nation must not be left to depend on finance. The argument that private munition works are not noted for accuracy and quality is futile; they should be so protected and encouraged as to be equal in every respect to government works. The existence of government arsenals testifies to the inferiority of private works. If the private factories are made efficient the establishment of government arsenals will be unnecessary, as in the case of Germany. If it be necessary to resort to private factories in war-time it is but reasonable that they should be encouraged in time of peace.

There are those who hold that private factories should be put to making war supplies like automobiles and aeroplanes; but if they do not make ammunition in time of peace they will not have the experience necessary to efficiency in time of war. The training in manufacture is absolutely essential. Regardless of expense Japan should devote attention to the establishment of private munition works, so that they can receive orders from foreign countries as well as from home. In the manufacture of arms and ammunition they would, of course, have to compete with manufacturers in other countries, and this is why they would need protection until they could become independent. Nothing can be independent in infancy. Such enterprises could be half governmental and half private, or they could be subsidized; and it is a matter that should be seen to without delay.

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1. GORO 2. HANAGATAMI 3. FIRST LESSONS IN KABUKI DANCING
4. DANCE OF THE SANJA FESTIVAL 5. GORO DANCE WITH TEACHER

FUJIMA DANCING SCHOOL

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1. YAMAUBA 2. NARIHIRA AND KOMACHI 3. GORO
4. TSUCHIGUMO 5. WANKYU 6. SHIZUHATA 7. UTSUBO

FUJIMA DANCING SCHOOL

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DANCING SCHOOLS

By F. FUJIMA

IN traversing the narrower streets of the Imperial capital one often sees over a door a lantern with the inscription "Lamp of the gods." Such a house is the residence of either a geisha or a dancing teacher. In Japan first-class dancing teachers are usually men, and as a rule they have many pupils, but those in the narrow streets are for the most part women, whose pupils are confined to the humbler classes of the neighborhood.

In the house of the teacher of this art is always a dancing platform about 12 feet by six and some five inches high. Near the ceiling of the appartment are hung cards bearing the names of patrons, together with fans used in dancing, with the other things used by dancers all arranged about the room, such as whips, umbrellas and imitation swords.

The female pupils of the teacher of dancing are of two classes; the one consisting of those devoted wholeheartedly to the art, whose parents are fond of it; and the other class are poor girls who are training for the profession of geisha. Such girls go to the dancing teacher every afternoon as soon as they get home from the public school. Boys who learn dancing follow the custom of the Yedo days when youths often made a living by devotion to the art. In the old days dancing was an accomplishment of which no young man wished to be thought ignorant. This must, however, be understood as applying to the lower classes of society, such as the sons of artisans, carpenters, tailors and so on. These poorer people went to school at night after their day's work was over; and they were fond of whiling away the time in feasts at which they danced and sang.

The Japanese dance is, of course, quite different from that of the west where several persons of both sexes take part in it. In Japan they dance singly or by twos and threes in turn. Some of the teachers are young ladies while others are maidens of mature years. As a rule female pupils do not mind whether their teachers are old or young, but young men always prefer a young lady for a teacher. The monthly fee paid by pupils is 50 *sen* for men and 30 *sen* for girls. The teacher holds a review the middle of each month, when the pupil repeats all he has learned, at which time it is the custom for each pupil to give an extra 30 *sen* or less. Twice a year, in spring and autumn, there is held a Grand Review, usually at a restaurant or some other public place, when the parents and friends of the pupils come to see them dance. Great preparations are made for this occasion, some of the pupils contributing as much as five *yen* to make it a success, most of which money goes toward supplying masks and wigs for the personal make-up of the dancers. It is often noticeable that the parents of the pupils are more excited over the grand review than the young people themselves, and do not begrudge any expense that will make their children look their best.

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The dancing teacher is very shrewd in taking advantage of the vanity of parents, and will put the daughter of a rich family to dance with the daughter of a poor family, so that the wealthy mother, not liking to see a girl in cheap dress dancing with her daughter who is in beautiful silks, will buy a beautiful dress for the poor partner to make the picture perfect. On such purchases the teacher expects to get considerable commission.

On the day of the *osarae*, or Grand Review, the parents of the pupils are accustomed to distribute presents among their friends and acquaintances, such as towels, cakes, hairpins and so on which are made to symbolize the dances given by their children; and such beneficiaries naturally praise the art of the girls whose parents thus favor them, at which encomiums the parents are ostensibly overwhelmed with joy. The grand review for boys is usually at night, when the lads dress up in fancy costumes, wearing masks and painting their faces so as to appear like actors, desiring above all things to make a favorable impression on their lady spectators. At such times the teacher does not dance, but plays the music for the occasion on the samisen.

The genius of the Japanese dance is essentially different from that of the west. Western dancing is mechanical, mathematical, slavishly following the notes of the music; but Japanese dancing is an artistic and poetic interpretation of the music and its story. For this purpose there are several well-understood gestures, the motion of a ship being suggested by gestures like rowing, rain by placing the fan on the shoulder and so on. The instruments used are the samisen, drum, flute and gong, but often the samisen alone. Like wrestling and jujitsu, Japanese dancing is individualistic, the various dancers seldom making just the same movements. Like the Japanese artist of the brush the dancers expresses the meaning by lines of motion, conveying the sentiment to the eyes which the music does to the ears. Eyes, hands and feet have the most important functions in the interpretation. Western people often fail to see the meaning of a Japanese dance by not understanding the meaning of the dancer's facial expression.

In giving instruction to pupils the teacher first goes through the motion and then the pupil tries to imitate it, the process at this stage being more amusing than instructive, especially as the pupils are in common dress and all different. It is quite comical to see robust laborers trying to simulate gentle ladies in their efforts to interpret the meaning of a dance. The dancing teacher has the biggest run in the months of June and July when mosquitoes drive people from night work and every kind of duty that prevents physical activity. Night pupils decrease towards the end of September, when the "mosquito" students return to more profitable occupations. Pupils are very kind in sending frequent gifts to their dancing teachers, and relations are intimate.

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JUNCTION OF THE ORIENT

By Y. KINOSHITA

(Traffic Manager, Imperial Railways)

AS Britain is the extreme limit of western all Europe roads lead thither; and Japan being the extreme limit of East Asia all roads may be expected to incline in that direction. Divided from the continent by a narrow strip of water Japan's tradal relations with Asia must inevitably be close; and the traffic in transportation cannot be limited to shipping alone. How to utilize to the best advantage the great continental railway system becomes an important question.

There is the vast Siberian Railway and the Chinese trunk lines, the former with a mileage of over 5,400 stretching from Vladivostock to Moscow, completely traversing Asia and Europe; and the latter with a mileage of some 6,000 including lines partially completed. Upon the conclusion of the European war Japan's tradal activity may be expected to increase to an extent that will render the use of these railways of inestimable benefit to her commercial progress; so that they will have an important bearing on her economic future. Japan is now carefully studying how she may use these facilities to the utmost limit of convenience.

Japan has already completed all arrangements for the coöperation of her own lines with those of Russia in Manchuria. This rapproachment of railway interests and working was first proposed by Marquis Komura and Count Witte immediately after the Portsmouth Peace Conference, and by the year 1907 the proposal was carried out, a treaty between Japan and Russia being agreed upon to that effect. In company with Mr. Furukawa, Vice-President of the South Manchuria Railway, I was present at the conference of the representatives authorised to conduct the negotiations. Efforts to further the junction of the lines controlled by Japan and Russia were made by Baron Goto when he was president of the South Manchuria Railway and Count Kokozoff the Russian Minister of Finance. The desire of both Russia and Japan was to make the two systems of railways so combine as to promote tourist and trade traffic in the Far East; and for this purpose they there and then established and agreed to a fundamental policy on the basis of mutual interest.

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QUESTION OF THE ORIENT

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And thus after several conferences an agreement was reached between Japan and Russia making a junction of their railway lines in Manchuria, linking Japan permamently with western Europe.

The importance of this junction to passengers and freight is seen from the fact that now passengers from Japan to Europe by Siberia are no longer obliged to break their journey by having to buy tickets from junction to junction and transfer baggage, but may obtain through tickets and trains and proceed to their journey's end without inconvenience. The old method was a great inconvenience even to travelers well versed in foreign languages, but it was a nightmare to those who spoke only one language and that not the tongue of the country. In Tokyo station now all the traveler has to do is to buy a through ticket and have no more trouble until he reaches his destination in London where he will find his baggage arriving without more ado. In any principal station in Japan through tickets can be purchased to any point in Manchuria, Russia or central Europe with London as the western limit. On account of the present war through tickets between Japan and western Europe are not sold, but they will be on sale again when peace comes. After the war a tremendous increase of tourist traffic may be expected; and most of these travelers will come and go by the Siberian route, which is so much shorter than way of by Suez, as well as being cheaper. Supposing one wishes to take a first-class passege from Tokyo to Berlin he would have to pay 772 *yen* and take 30 days by way of America; by Suez he must pay 746 *yen* and take 46 days; but by Siberia he would pay only 365.61 *yen* and reach his destination in 13 days!

The influence of this tourist traffic is of immense importance to Japan. It not only increases specie and has a vast economic effect but it brings to the country many strangers who will become friends of the nation and get to know Japan, and they will come to use Japanese products and manufactures. It is not too much to say that such traffic has an important bearing on the diplomatic relations of the empire. The Japan Tourist Bureau is charged with the promotion of such interests, but the nation as a whole must do its part or the efforts of the Bureau will be in vain.

As to freight the facilities are not so extensive as for passengers but the junction accommodates freight traffic all through North Manchuria from Japan. Through freight may be sent from Japan to any point in Manchuria, the littoral provinces and Eastern Russia and Europe. Freight east of Kyoto is sent by way of Tsuruga and Vladivostock and freight west of Osaka by way of Korea. Raw silk freight is rushed through by the Osaka Shosen Kaisha lines and the Russian Volunteer Fleet to Moscow. Already the freight in silk and cotton is growing, and in many other lines as well. At the beginning of the war transport-

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ation of raw silk was for a time suspended but it soon recovered, as to send it by Suez takes 65 days to Moscow, but only three weeks by Siberia. Indeed the market for Japanese raw silk has been much extended through the facilities afforded by the junction between Japanese and Russian railways in Manchuria. The markets of Europe and Japan have been brought that much closer. It is the ambition of Russia to make Moscow a second Lyons in the silk trade; so that the outlook for silk freight by the Siberian route is very bright. As trade between Japan and north Manchuria grows the facilities afforded by the junction of the two railway systems will be more and more utilized, especially for cotton yarns and cloths, to say nothing of matches, paper and drugs, as well as furniture, copper and so on. No doubt the freight in wheat from Siberia to Japan will also increase.

Hitherto most of the traffic between Japan and China has been by water alone; but Chinese railways have now reached a mileage of over 6,000 with 2,000 more under construction, and Japan must take advantage of these in the transportation of passengers and freight. The construction of railways through Korea, the widening of the Antung-Mukden railway and the completion of the great bridge over the Yalu river have all done their part in linking up communication between the lines of Japan and China. The conference held in Tokyo which led to the junction between the Pekin-Mukden line and the South Manchuria Railway was an important step in this direction. Japan, Korea and China have now passenger connections for through traffic. The difference in the money standard of the two countries at first proved an obstacle to smooth working, but this is being overcome. A rate of exchange convenient to passengers has now been adopted. The arrangement was completed in October, 1914. All the five trunk lines of China have now been linked up with the lines communicating with Japanese territory. Thus passengers from Japan, to Pekin, Tientsin, Hankow, Shanghai and other large cities in China may book through, travelers taking either the Pekin-Hankow route or the Pekin-Sainanfu, Nankin route and return by either route. Those coming to Japan can also travel by train or ship as they please. The new arrangement secures first-class passengers a discount of 30 per cent on their tickets.

As yet the junction of lines for freight traffic is not so complete between Japan and China as between Japan and Russia. But the close connection between the two countries in trade is sure to bring about more favorable connections in transportation of goods. The slowness in promoting facility of freight accommodation is not surprising, considering that the same lack of junction facilities prevailed among the Chinese lines themselves, chiefly owing to the complicated *likin* system. As soon

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Hitherto most of the trade between Japan and China has been by water alone, but Chinese railways have now reached a mileage of over 6000 with 12000 more under construction, and Japan must take advantage of these in the transportation of passengers and freight. The construction of railways through Corea, the widening of the Antung-Mukden railway and the completion of the great bridge over the Yalu river have all done their part in tightening up communication between the lines of Japan and China. The connection held in Tokyo which led to the junction between the Corean Railway and the South Manchuria Railway was an important step in this direction. Japan, Corea and China have now practically a single railway system, and the completion of the Peking-Mukden line will be another step in the same direction. Already the Japanese have established a service of through carriages for through traffic between Peking and Mukden, and the two countries as they proved no obstacle to prohibit working, but this being overcome the route of communication to passengers has now been adopted. The arrangement was completed in October, 1912. All the five trunk lines of China have now been linked up with the lines communicating with Japanese territory. The express from Japan to India, Burma, Malaya, Singapore and other ports in China may both through traffic and the Trans-Siberian route for the Middle and Western States of America by either route. There is every reason to believe that the new arrangements will greatly increase the passenger traffic between Japan and China.

As yet the junction of the Trans-Siberian traffic is not so complete between Japan and China as between Japan and Europe. It is to these connections between the two countries as they proved no obstacle to working, but this being overcome the route of communication to passengers has now been adopted. The arrangement was completed in October, 1912. All the five trunk lines of China have now been linked up with the lines communicating with Japanese territory. The express from Japan to India, Burma, Malaya, Singapore and other ports in China may both through traffic and the Trans-Siberian route for the Middle and Western States of America by either route. There is every reason to believe that the new arrangements will greatly increase the passenger traffic between Japan and China. As yet the junction of the Trans-Siberian traffic is not so complete between Japan and China as between Japan and Europe. It is to these connections between the two countries as they proved no obstacle to working, but this being overcome the route of communication to passengers has now been adopted. The arrangement was completed in October, 1912. All the five trunk lines of China have now been linked up with the lines communicating with Japanese territory. The express from Japan to India, Burma, Malaya, Singapore and other ports in China may both through traffic and the Trans-Siberian route for the Middle and Western States of America by either route. There is every reason to believe that the new arrangements will greatly increase the passenger traffic between Japan and China.

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as improvements are possible Japan will be the first to take advantage of them, until freight finds easy access to all parts of China. In Japan the arrangement between the Imperial Railways and the steamship lines permits passengers to travel either way without extra charge, thus enabling strangers to see the most beautiful and interesting portions of the country without inconvenience. Last year our railways carried some 7,348 such passengers, due specially to this arrangement.

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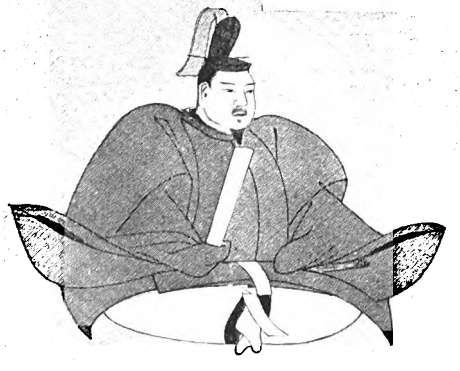
TAKAUJI

YOSHIMITSU

YOSHIMASA



YOSIIIAKI

FOUR ASHIKAGA SHOGUNS

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THE ASHIKAGA SHOGUNS

By N. WADA

THOUGH the policy of having shoguns to assist in the Imperial rule first began with Yoritomo at Kamakura, it was not wholly the outcome of the supreme political genius of that hero in getting power in his own hands; it was due largely to the circumstances of the age which contributed to the establishment of militarism. This was brought about for the most part by the opposition of the people and their leaders to the Court nobles at Kyoto; it was, therefore, due to a clash between the warrior class and the Court nobles.

The Court nobles had long been so absorbed in the affairs of life at Kyoto and in their own pleasures that they ceased to take a proper interest in their country estates and the tenants who occupied them, whose welfare they neglected. Their main occupations were poetry and music. Consequently they lost the good-will of the people who occupied their lands, and ultimately the lands themselves. In time the people more willingly obeyed the warrior class who lived among them and supported their rights, than they did they nobles who owned the estates. When the Court nobles lost their lands and consequently their pecuniary interest in the country they were deprived of the sinews of war and left helpless. Yet as they were the immediate attendants of the Emperor they despised the warrior class and assumed authority over them. It was a state of things not unlike that in France before the Revolution.

So Yoritomo's supremacy, though partly due to his great genius as a political leader, was for the most part caused by the successful opposition of the military class to the idle Court nobles at Kyoto, who had lost the good-will of the nation. The shogunate of Yoritomo continued for three generations, when the Hojo Regency appeared, but the last Regent of that house, Takatoki, led a life of folly and pleasure, in consequence of which government became corrupt and oppression was rife, so that the Hojo family lost the favor of the nation. To save the nation the Emperor Godaigo interfered and tried to overcome the Hojo Regency, causing a revolution in 1333. At first the Imperial forces were worsted but in time, through such valour as that displayed by Kusunoki Masashige of Kawachi, Yoshisada of Kozuke and Ashikaga of Shimotsuke, the Imperial cause became more hopeful, Ashikaga finally taking Kyoto by storm

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and fighting under the Emperor to the capital.

But in the spring of 1868 the Emperor came to Kyoto. He found there Yoshinobu and the Court party ready for him. He had done much for the Imperial cause from the first. Yoshinobu was the most powerful man in the country, and was ready to restore the Mikado to power. He was a man of broad mind and keen foresight, and his first act was to proclaim the Emperor supreme.

In spite of personal character, however, Yoshinobu was regarded as usurper. He was a man of broad mind and keen foresight, ready for liberal reforms. He gradually and by no means public acts to proclaim Mikado supreme. Most of the powerful chiefs of the various provinces had sided with Yoshinobu and he was to be the head of the new government. Yoshinobu, like the clergy, and the Court party, were in favor of the Emperor. This in reality was Yoshinobu's own choice. He was the head of the Tokugawa family, and he was to be the head of the new government. Yoshinobu was to be the head of the Tokugawa family, and he was to be the head of the new government. Yoshinobu was to be the head of the Tokugawa family, and he was to be the head of the new government.

From this time onward Yoshinobu, which was to be the major force was merely on his side and in position was supreme. He died in the year 1868 at the age of 34, having succeeded in settling the new dispensation; but as his authority rested on military force it could not expect any permanent

the Court and established the Emperor's power. Yoshinobu was compelled to undertake the task of compelling the submission of Yoshinobu, which, with the assistance of many of the great and loyal daimyos, he successfully did. Thereby temporarily a feudal Yoshinobu succeeded in escaping to Kyushu which he found into such relation to him, and returning with a large army he met and vanquished the various partial Tokugawa Yoshinobu at the Battle of Fushimi. Yoshinobu, by the Mikado, in person, in command. The old Emperor was allowed to reside in a temporary palace at Yedo in Yoshinobu. Thus the nation was divided into two factions, those on the side of the young Emperor were known as the Yoshinobu, or Satsuma faction, and those on the side of the old Emperor were known as the Tokugawa faction.

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and bringing back the Emperor to the capital.

But in rewarding his supporters the Emperor naturally favored the Court nobles about him, who had done much less for the Imperial cause than the warrior nobles; and the latter were accordingly much offended, and set up Ashikaga Takauji to maintain their cause against the Court nobles. His great rival was Yoshisada, but both were of the Minamoto clan, and both were from the Eastern provinces. Equal in almost every way, the contest between them was a fairly balanced one. One had captured Kamakura and the other Kyoto; and this had accentuated the spirit of rivalry between them.

In point of personal character, however, Ashikaga was regarded as superior. He was a man of broad mind and keen insight, noted for utmost strictness in rewarding merit, and he was equally strict in punishing wickedness. Most of the warrior chiefs of the various provinces favored Ashikaga and led him to believe that he might revive the shogunate, and rival his great ancestor, Yoritomo, in talent and character. This increasing power led Yoshisada finally to cast in his lot with the Kyoto nobles from which Ashikaga was all the more estranged. At first the Emperor inclined to the cause of Ashikaga, but, fearing his abnormal ambition, in time grew suspicious and kept aloof from the dispute Then Ashikaga cut himself off from the Court and established his indepen dence at Kamakura. Thereupon Yoshisada was commanded to undertake the task of compelling the submission of Ashikaga, which, with the assistance of many of the great and loyal daimyo, he successfully did. Though frequently defeated Ashikaga succeeded in escaping to Kyushu which he forced into submission to him, and returning with a large army he met and vanquished the famous patriot Kusunoki Masashige at the Minatogawa near Kobe as well as the forces of Yoshisada, finally entering Kyoto in triumph. The Emperor took refuge in a temple; and to avoid the appearance of being a rebel and a usurper Ashikaga placed one of the young princes on the Throne, with himself as shogun, or supreme General. The old Emperor was allowed to reside in a temporay palace at Yoshino in Yamato. Thus the nation was divided into two factions: those on the side of the young Emperor were known as the *Hokucho*, or North side; and those on the side of the old Emperor as *Nancho*, or party of the South side.

From this time onward various military chiefs arose in opposition to Ashikaga, but the major force was usually on his side and his position was supreme. He died in the year 1358 at the age of 54, having succeeded in setting up a new shogunate; but as his authority rested on military force it could not expect any permanent

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allegiance and it failed to establish the system of loyal feudalism that came in with Ieyasu. Most Japanese historians look upon Ashikaga as a rebel; but as a matter of fact he did not rebel against the Imperial House, but against the haughty Court nobles who had ceased to have the interests of the people at heart. Some historians compare him with Oliver Cromwell of England, and concede that his government was much better than that of the Court nobles had been, as he was as much interested in the welfare of the people as of the Court. Even his worst enemies admit his greatness of character and his genius for government.

He was succeeded in the shogunate by his son, Yoshinori, against whom the supporters of the *Nancho* cause often made war. He was esteemed as a man of moderate character and just. He died at the early age of 38 and was followed by the 3rd of the Ashikaga shoguns, Yoshimitsu, his own son, who proved to be possessed of all the great talents of his grandfather. It was he who built the beautiful Muromachi palace at Kyoto to which he invited the Emperor Yenyu, and was afterwards called the Muromachi shogun. In his various military expeditions he commanded his forces in person and put down all his enemies. He it was who attempted to reconcile the two factions, the *Hokucho* and the *Nancho*, persuading the Emperor Gokameyama to abdicate in favor of the Emperor Gokomatsu, as his son. It was this shogun who built the famous Kinkakuji, or Golden Palace, where he retired and gave the shogunate to Yoshimichi. He also sent an ambassador to the Ming Court of China and this step greatly developed the nation's trade, and also had an important effect on Japanese art. The fifth shogun, Yoshimochi, was succeeded by Yoshikazu, his son, whose period was not marked by any event of importance. The next shogun, younger brother of the former, Yoshinori by name, was noted for his brave attempt to subjugate rebellious daimyos, one of whom assassinated him, when his son, Yoshikatsu, took his place as shogun, but being too young to be of any use, he died in his tenth year and was succeeded by the famous Yoshimasa, a son of Yoshinori, the promoter of fine art and the founder of the Tea Ceremony. The ninth shogun was Yoshihisa, a son of Yoshimasa; next came Yoshitane, and then Yoshizumi, followed by his son Yoshiharu, none of whom did anything remarkable, their lives being passed in civil strife.

During the time of the 13th shogun, Yoshiteru, the mayor of the palace became arrogant and his steward, Matsunaga, killed the shogun; and he was succeeded by Yoshihide, installed by the notorious Matsunaga. This is why some historians regard Yoshinaru as the last of the Ashikaga shoguns. Yoshihide was obliged to flee on the approach of Oda Nobunaga, who made Yoshiaki, son

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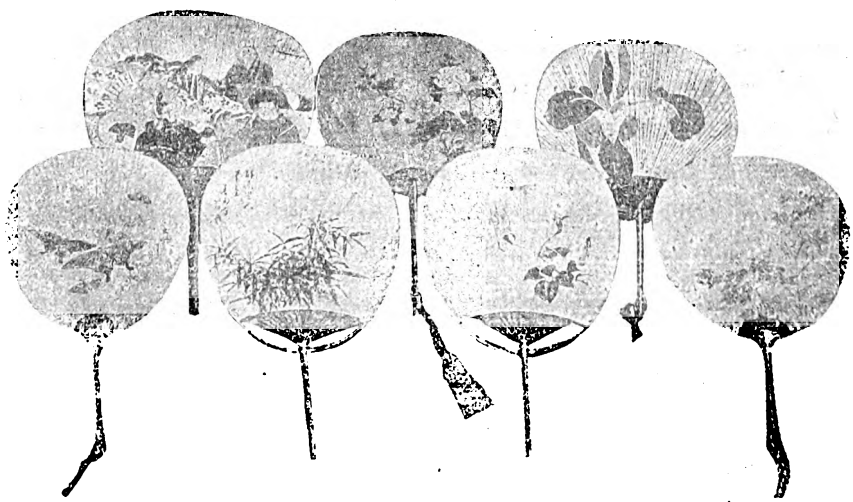
of Yoshiharu, the 15th shogun; but as the latter was afterwards foolish enough to insult Nabunaga he was obliged to flee and died in parts unknown. With him ended the Ashikaga line of shoguns. Of the whole 15 there were but three of any distinction: the 1st the 3rd and the 8th; that is, Takauji, Yoshimitsu and Yoshimasa, as was the case with the Tokugawa shoguns. But they covered a period of important development in the nation's life, especially the renaissance era of the Higashiyama days.



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JAPANESE GAS WORKS

By S. FUKUSHIMA

THE use of gas was known to the Japanese from remote times; but it was natural gas, and the wells whence it issued in the province of Echigo were known as "fire springs," as they burned when ignited. In ancient times these springs of fire were reckoned among the seven wonders of Echigo. Almost every family of the district where the natural gas issued, had its gas well and the gas was used for fuel as well as light. With the beginning of the Meiji period machinery for the control of gas was introduced and a natural gas company was formed which was soon producing two and a half million cubic feet of gas per day.

Afterwards came in the process of producing gas from coal, which is now so extensive and profitable an industry in Japan. Gas now forms the chief motive, heating and lighting power for many, though electricity is causing severe competition. Gas naturally predominates in certain districts, like Yokohama, where a gas company was established as early as 1870, under the auspices of the late Mr. Takashima and a French expert. The example was followed by Tokyo in 1875, the works being set up at Kanasugi in Shiba. The works were taken over by a private company in 1885 with a capital of 270,000 *yen*, one of the leading exponents of the industry being Baron Shibusawa. Soon afterwards cities like Osaka, Kobe, Kyoto, Nagasaki, Nagoya and others established gas works. In 1912 there were 61 gas companies in Japan; and at present there are some 79, only two of which are under public management. Seventy-one of them are coal gas companies and the rest acetiline gas.

Though Japanese gas companies have reached a remarkable development in recent years, they are yet insignificant compared with the gas industry in Europe and America. The total amount of gas supplied annually by Japanese companies is about 5, 164,200,259 cubic feet, 1,862,522 persons using it for lighting and 235,484 for heating, with considerable used for street lamps. The average consumption of gas in Japan is about 100 cubic feet per 1,000 persons, the amount being always on the increase, 16-fold in the last 8 years. The increase for heating purposes is much greater than for lighting, owing to competition with electricity.

The amount of capital now invested in gas works is about 52,190,000 *yen* with about 250 miles of piping. The gas business is regarded as one of the best paying investments, yielding about 10 per cent dividens annually, the rate being now somewhat on the decline owing to rival companies. The hydro-electric industry is fast developing in Japan, causing the gas companies to suffer. The decline is more in the rate of increase than in the demand, which is more or less steady.

The Tokyo Gas Company, with its works at Shiba and others at Minami-

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JAPANESE GAS WORKS

By K. FUKUSHIMA

THE use of gas was known to the Japanese from remote times, but it was natural gas and the wells where it issued in the province of Echigo were known as "fire springs" as they burned when ignited. In ancient times these springs of fire were reckoned among the seven wonders of Echigo. Almost every locality of the district where the natural gas issued had its gas well and the gas was used for fuel as well as light. With the beginning of the Meiji period the discovery of the natural gas was made and a natural gas company was formed which was soon producing two million cubic feet of gas per day.

Afterwards came in the process of producing gas from coal, which is now so extensive and practical an industry in Japan. Gas now forms the chief motive, heating and lighting power for many, though electricity is causing severe competition. Gas naturally predominates in certain districts like Yokohama, where a gas company was established as early as 1870, under the auspices of the late Mr. Takashima and a French expert. The example was followed by Tokyo in 1875, the works being set up at Kanasugi in Shiba. The works were taken over by a private company in 1885 with a capital of 250,000 yen, one of the leading exponents of the industry being Baron Shibusawa. Soon afterwards cities like Osaka, Kobe, Kyoto, Nagasaki, Nagoya and others established gas works. In 1890 there were 10 gas companies in Japan; and at present there are some 70, only two of which are under public management. Seventy-one of them are coal gas companies and the rest acetiline gas.

Though Japanese gas companies have reached a remarkable development in recent years, they are yet insignificant compared with the gas industry in European and American countries. The total amount of gas supplied annually by Japanese companies is about 5,000,000,000 cubic feet, 85% of which is consumed for lighting and 15% for heating, with considerable used for motive purposes. The average consumption of gas in Japan is about 100 cubic feet per person, the amount being always on the increase, 10-fold in the last 5 years. The increase for heating purposes is much greater than for lighting owing to competition with electricity.

The amount of capital now invested in gas works is about 24,000,000 yen with about 250 miles of piping. The gas business is regarded as one of the best paying industries, yielding about 10 per cent dividend annually, the rate being now somewhat on the decline owing to rival companies. The hydro-electric industry is fast developing in Japan, causing the gas companies to suffer. The decline is more in the rate of increase than in the demand which is more or less steady.

The Tokyo Gas Company, with its works at Shiba and others at Hitanmi-

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sengin and Takagawa, the head office being at Nihonbashi, Kanda, is the most representative company of Japan. The company has recently established a new works with the most modern machinery at Omori, being equipped with Diesel engines. The company has a capital of ¥5,000,000 now and produces 15,000,000 cubic feet of gas a year, requiring about 12,000 tons of coal, the latter coming chiefly from the Karasu colliery in Kyushu and the Tabuti colliery in Hokkaido. The annual receipt are ¥1,150,000 now for gas and ¥850,000 now for coke and coal tar. The Osaka Gas Company, with a capital of ¥5,000,000 now, has a revenue of ¥2,500,000 now a year and pays a dividend of 12 per cent. Other companies realize from 10 to 14 per cent dividends. The Yokohama Gas Company, which is under public supervision, has a capital of ¥2,500,000 and is doing a fair business. The Tokai gas works and municipal undertaking and the city of Kumame is also undertaking coal gas works.

In Japan the charges for gas are higher than in Europe and America, owing chiefly to the still undeveloped condition of the enterprise, which prevents profit from the producing of dyes and coal tar and other by-products. The highest rate is in Hakodate where gas is 2.50 per 1,000 cubic feet with a charge of 8 sen per meter for the meter; in Osaka the charge is 1.60 and Tokyo 1.85 with 5 sen for the meter. Most of the appliances and materials used in connection with the business are made in Japan, including mantles and brackets, as well as piping.

When gas first came to be used in Japan there were numerous accidents, especially from blowing out the gas, as the nation had been accustomed to lamps and candles for centuries. But the results were not so entirely bad as in foreign countries, as the rooms of Japanese houses are not so airtight as in western houses. Some families refused to have anything to do with gas, as they deemed it very dangerous to have air that could take fire, running in pipes through their dwellings, one old gentleman saying that in case his house was burned by such folly he would never know how to apologize to his ancestors the house having descended from father to son for several generations. In many of the wealthier families now gas is taking the place of other kinds of fuel for both heating and cooking, though some of the more conservative people have a prejudice against it on the ground that rice boiled with gas has an unpleasant flavor. There are many others, however, who realize that taste and convenience cannot always agree and prefer convenience. The general practice in Tokyo now is to use electricity for lighting and gas for fuel, though the poor still largely use charcoal for fuel.

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In Japan the charges for gas are higher than in Europe and America, owing chiefly to the still undeveloped condition of the enterprise, which prevents profit from the producing of dyes and coal tar and other by products. The highest rate paid is in Hokkaido where gas is 2.40 per 1,000 cubic feet with a charge of 8 *sen* per month for the metre; in Osaka the charge is 2.60 and Tokyo 1.80 with 5 *sen* for the metre. Most of the appliances and materials used in connection with the business are made in Japan, including mantles and brackets, as well as piping.

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THE BOWL-COVERED DAMSEL

ONCE upon a time there lived near Komone in the province of Kawachi a gentleman named Sanekata, who had long bewailed his fate as a childless man. At length, however, by the goodness of Heaven he had a daughter born unto him, to the great joy of the household.

For some reason or other the mother of the child used to cover her head with a large bowl and then repair to the temple at Hasé to pray to Kwannon on behalf of the little daughter, about whose fate she appeared to be unduly concerned. Some thought it was, perhaps, a presentiment of the child's early death or of her own. As a matter of fact the mother died when the child was at the age of thirteen.

When the mother died the dish was still on her head; and the husband naturally tried to remove it, but, strange to say, it stuck there and could not be removed. He, therefore, resolved to let it remain.

As time went on Sanekata married a second time, this time a woman of uneven temper who treated the little daughter with the usual stepmother's cruelty; and after the woman had children of her own born to her, she grew all the more averse to the child of the former wife. The child was slandered to the father and in every way so abused that she at last fled from home.

The child was then known as Hachikazuki-hime, or the dish-covered lady. The girl finally threw herself into the river to escape the sorrows of life, but the big bowl on her head saved her and she was taken out alive by a fisherman. Thus the Bowl-covered Damsel again became a wanderer on the face of the earth.

About that time General Yamakage, hearing of the unhappy lot of the maiden, took her into his mansion as a bath maid. But the members of his household regarded the girl with contempt, and supposed the dish on her head to have grown to her. But the General, who was lord of the province, had four sons,

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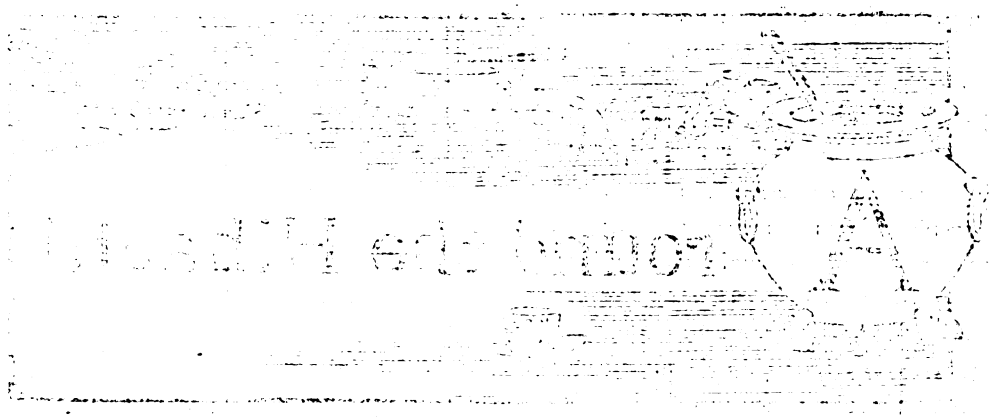

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For some reason or other the mother of the child used to cover her head with a large bowl and then regain to the temple at Hesé to pray to Kwanon on behalf of the little daughter, about whose fate she appeared to be unduly concerned. Some thought it was, perhaps, a premonishment of the child's early death or of her own. As a matter of fact the mother died when the child was in the 13th year.

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As time went on Sarakata married a second time, this time a woman of temper who treated the little daughter with the usual step-motherly cruelties. After the woman had children of her own born to her, she grew all the more severe to the child of the former wife. The child was ill-used in the house and in every way so shunned that she left home.

The child was then known as Hachi-bukuburi, or the dish-covered lady. The girl finally chose to leave the province to escape the severity of the step-mother and on her head stayed forever the big bowl as though it were a fashion. This thing developed many a wonder on the face of the earth.

About that time Gen al Yamadaya, the ruler of the province of the maiden, took her into his mansion as a bath maid. But the members of his household regarded the girl with contempt, and opposed the plan on her head to have it open to bare. But the General, who was fond of the province, had her serve

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the youngest of whom was called Saisho; and this youth was so charmed with the delicate beauty of the girl that he fell in love with her, owing to their frequent meetings at the bath.

When the mother of the lordly youth learned of his *laison* with the maiden she regarded it as unworthy of the family and sought to separate the two lovers, but in vain. So she hit upon a plan to accomplish her desire. She resolved to have a *yome-kurabe*, or daughter-in-law show, at which a son had to take concubines as well as his wife before his parents, and show them off. So the other three brothers brought their beautiful wives and the youth, Saisho, also brought his as well as the Bowl-covered Damsel. The mother gazed upon the array of daughters-in-law with unbounded admiration and expressed her desire to run away rather than suffer comparison with the exceeding beauty of such ladies. The Bowl-covered Damsel had the same feeling, and when she resolved to run away young Saisho resolved to flee with her. But as they attempted flight, strange to relate, the dish fell from her head and she was found clothed in the charming costume of a lady of high rank and beautifly ornamented with gold and silver. When the maiden, thus costumed, made her appearance among the other women accompanied by her young lover in courtly dress and presented large gifts in gold to her parents-in-law, the rivals had no spirit left in them. The wives of the elder brother were fair to look upon, to be sure, but they could not be compared with the mistress of the youngest lord. The old folk were filled with wonder and admiration and were so taken with the younger son's choice that they made him heir to the family estates.

All this time the father of the Bowl-covered Damsel had been living a cat-and-dog life with his second wife, greatly declining in prosperity; and finally becoming weary of existence he left his home and came to be a wanderer, ever lamenting that he driven from home his beautiful daughter. At last he came to Hasé to pray to Kwannon that he might be vouchsafed the privilege of meeting with his long lost child once more. It happened that just at this time the Bowl-covered Damsel and her young lord also came to the same temple to offer thanks to the goddess for worldly promotion and general prosperity, for the Emperor had bestowed upon him the provinces of Yamato and Iga. As the old man wandered about the precincts of the temple the Bowl-covered Damsel recognized him as her father, and after a glad meeting, introduced him to her husband, who was very glad to find that his wife was of quite respectable descent. The young lord at once gave the province of Kawachi to his wife's father, Sanekata, who forthwith became a *daimyo*. As for the young lord, he built for himself and his fair wife a great palace in Iga and lived there with her happily ever afterwards; while both son-in-law and father-in-law never ceased to be grateful to the goddess Kwannon for all her mercies to them.

[The above is a kind of Cinderella tale, of which there are many forms in Japan. Famous writers like Bakin employed such tales in his stories; and recently Dr. Tsubouchi, a modern distinguished man of letters, based one of his operas on it. Such fairy stories were probably invented to promote the worship of the goddess Kwannon.]

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Imperial Coronation

The Imperial Coronation duly took place in November, and was carried out on a scale of splendor and magnificence worthy of the occasion and unprecedented in the annals of the Empire. With the millions of His Imperial Japanese Majesty's subjects who extended their feliciations on that day THE JAPAN MAGAZINE heartily joined, and in three numbers gave the English-reading world the most illuminating account of the meaning and significance of the historic ceremony that has appeared in print, together with illustrations taken from pictures of former coronation ceremonies. Further illustrations taken from photographs of the recent ceremony will appear in our pages, as they are obtained from the Government authorities entrusted with their publication. Of course in the Japanese coronation ceremony there was no enthronement and bestowal of the crown, as in European ceremonies; for the young Emperor of Japan ascended the Throne the moment his august Father vacated it to pass into the unseen; and, as for the Imperial Crown, no man can bestow it since it is from the Imperial Ancestors. Thus the Coronation Ceremony was simply a religious and festive celebration of events already actual, so as to bring their meaning and importance more emphatically before the people and more reverently and formally before the Gods. What with religious ceremonies, banquets, municipal celebrations, and naval and military reviews the nation had more than a month of patriotic exhilaration which it bore with becoming reticence and dignity, no untoward word or deed marring a celebration that involved sixty million people.

Munitions of War

Every facility in Japan for the turning out of munitions of war is being put to its utmost endeavor in supplying Russia with arms, ammunition and clothing for soldiers, to say nothing of filling important orders for war supplies from England and France. The difficulty has been to cope with so unusual a situation. Japanese arsenals have been calculated on a basis of the nation's own needs in wartime; but the unexpected rapidity with which guns have used up ammunition in the present war has taught Japan a lesson she is only glad to have learned before it was too late; and the enlargement of arsenals and the building of munition factories now going on to meet the demand from her allies will happily prove an inestimable assistance to the defences of the empire. Those responsible for the provision of adequate supplies of ammunition for Japan are now naturally arguing that if wealthy countries like Great Britain and France are unable to supply the needs of their guns in emergency, much less could Japan be expected to do so, and therefore the only wise course is, like Germany, to be prepared before hand. The present extension of facilities for the manufacture of munitions will but promote a policy toward this end. And, as the orders from the allies will go far toward paying for the extensions, Japan will have her arsenals and munition works enlarged without much, if any, extra expense to the nation.

Japan After the War

The *Tokyo Asahi* is glad that an Imperial Commission has been appointed to take into

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Imperial Coronation

The Japanese Emperor and Empress took place in Tokio yesterday, and was watched by [illegible] million people.

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consideration what policy Japan is to pursue at the international peace conference that is to be convened after the war in Europe is concluded. The Commission consists of representatives of the Army, the Navy and the Foreign Office, and was convened at the official residence of the Premier some time ago when the future diplomacy of the nation was discussed. One of the important questions Japan has to settle is what attitude she will take in foreign affairs after the war. This is a matter that need not be left wholly to the future; the nation's policy can be decided now. Japan should lay down a fundamental plan of diplomacy and then leave the application of its principles to the proper officials. Hitherto this has been left altogether in the hands of the Foreign Office, but now representatives of the Army and Navy are included, and a thorough investation of foreign affairs will be made, after collecting and comparing all the data obtained by the various departments. The war is not one of arms and munitions only; it is a war of food, commerce and economic strength as well, and therefore requires the attention of authorities in all these lines. The new commission will study and decide upon not only the commercial and economic effects of the war but its social aspects and the effect on immigration, especially Japanese immigration. If the commission does its duty the *Asahi* thinks it will be in a position to formulate a foreign policy calculated to further the international interests of the empire; so that when the nations meet in conference they will have no doubt what Japan wants and must have.

Japanese Exclusion

In an article from the pen of Dr. Danjo Ebina in the *Kirisutokyo Sekai* he seeks to draw some lessons from the disposition of English-speaking countries to exclude immigration from Japan. He does not agree with those who think that exclusion of Japanese immigrants from the United States is merely a California question. It is, he thinks, due to a widespread feeling caused chiefly by difference of religion. Japanese ideas of religion, says Dr. Ebina, are so peculiarly nationalistic in character that they antagonize Americans, this being the tendency of all ethnic religions. Japan must get rid of a national religion and have a universal religion before she can command the sympathy of the world. Though the Christianity of the various countries of the western world is by no means alike in all points the fundamental principles are sufficiently one to render their civilizations harmonious; the differences are largely matters of form. At first all nations had a system of ancestor worship, but with development they outgrew it for a universal faith. Consequently while the immigrants entering America from Europe, animated by the same religious principles as Americans, are prepared to amalgamate with the people they go among, the Japanese persist in retaining their national spirit and remain aliens. Dr. Ebina utters the warning that just as the Jews persisted in this spirit, urging that Jehovah was specially their God while the Christians contended that God was the Father of all, were accordingly scattered abroad losing their nationality, so it will be with those who cultivate a national religion that cannot command universal credence. The death of the Christian martyrs was in some degree due to racial antagonism. Any people that carry with them a narrow racial spirit will cause aversion wherever they go. While the numerous races from Europe pouring into America amalgamate aud combine to forget their native lands and form a new nation, the Japanese, says Dr. Ebina, are still a race apart, chiefly because of their peculiar ideas of religion and nationality. Dr. Ebina is of the opinion that his countrymen must abandon ancestor worship and accept modern ideas of faith and morals if they desire to be received on even terms with other great nations. Dr. Ebina does not doubt that he will be severely criticised as unpatriotic by some of his fellow countrymen for uttering these sentiments; but he utters them for pure love of his country and the desire to see it stand well with the great progressive nations of the world. The Japanese cannot worship a different God from other nations. There

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is but one God and Father of all; and to worship Him is ancestor worship enough to satisfy the most exacting of patriots. While continuing to be Japanese we must at the same time be citizens of the world, avers Dr. Ebina; and without this universal the faith Japanese cannot complain if excluded.

National Self-Consciousness

In discussing this subject in the *Kaitakusha* Mr. Koyama Tosuke, a member of the Imperial Diet, asks what is the fundamental spirit of the Japanese people? While it may be difficult, he thinks, to answer the question off hand, it is yet quite easy to discern a controlling spirit among the Japanese especially at a time of crisis like the present. He thinks that what is usually known as militarism in Japan is merely an amalgamation of the old Japanese spirit with German military ideas. While the war may crush the Germany military machine, Mr. Koyama is not so sure that it will crush the German spirit of culture, a fact that Japan should not ignore. The policy of the German spirit is Science, Literature and world-politics, which are at the bottom of Germany's self-consciousness. Just as this spirit has influenced even the people fighting against Germany, so must it influence Japan. Mr. Koyama goes on to aver that as Japan has reached her present high position in world-politics through military power, she cannot now abandon it. He prefers, however, that Japanese militarism shall be a newer and better type than that displayed by Germany. How to develop and control this new type is the problem now before the nation. In the opinion of some, says Mr. Koyama, the Japanese type of today is inferior to that of Germany; it lacks the foundation of science and literature on which the Germans have tried to build. It is void of that powerful self-consciousness that characterises and inspires German militarism. We may laugh at German culture and call it madness, but where can we find the highest music, industry, science or philosphy outside of Germany? Have the Japanese the same confidence in their own culture and enlightenment as the Germans have? Have they even the degree of national self-consciousness that the British have? Mr. Koyama claims to stand for a new militarism whose ideal is culture and peace; for he holds that militarism without a peace ideal is a curse.

Population

The question of increasing population and how to find room for it is fast becoming an absorbing one in Japan, and has recently been under discussion by the Japan Sociological Society. It seems that the population of Japan, which in the 8th century was reckoned about 8,000,000, had by the middle of the Tokugawa period reached 27,000,000, thus having trebled in a thousand years. With the rapid advancement that has taken place in scientific knowledge and sanitary facilities, however, the increase during the last half century has been much more pronounced. By the year 1870 the total population of the empire was estimated to be 33,000,000, which, according to the census of 1913, had increased to 53,000,000, a growth of some 60 per cent. The Japan Sociological Society estimates that the earth is capable of sustaining comfortably about 2,300,000,000 people according to the American standard of living; and if they adopt the German standard as many as 5,600,000,000 can well live on the earth, but if they live according to the Japanese standard 22,400,000,000 could easily find sustenance on mother earth. The total population of the world is at present estimated at about 1,750,000,000; and, at the present rate of increase, in the next hundred and fifty years it will have reached about 10,000,000,000. The Sociological Society is hopeful that some new means of bodily sustenance may be discovered to render human living more easy, but that is mere speculation. The birthrate in Japan at present is about 34 per thousand of population and steadily increases, while the rate of marriage remains stationary. The rate of divorce is now 134 for every thousand marriages; and there is a general tendency for the death rate to be higher among women than among men, a fact that may be due to the greater proportion of women working under the unhealthy conditions o

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Japanese factory life, most of them being underpaid and overworked.

War and Immigration

There is much hope in Japan that the great world-war now in process may do something to loosen boundaries and render racial sentiment more amiable toward immigration. The present tendency is to drive Japan's surplus population into Korea and China where density of population is almost as congestive as in Japan, a movement which, if it continues, is likely to lead to clash and war between oriental races. It may be that the West will, by that time, have grown so utilitarian that it will give oriental races a free hand on their own soil, provided they leave the so called white man's territory unmolested. But this is contrary both to science and the good of man; for the races of the world are bound to mix and mingle if mankind is to reach the highest development. Perhaps, however, nature will insist on the oriental races mixing among themselves before they attempt the process among occidentals. If so the surest way to hasten it is to confine oriental immigration to Asia. Occidentals, however, have a convenient way of evading humane responsibility by appealing to the laws of nature and evolution as a means of excusing the wish that is farther to the thought. From a humane point of view it would undoubtedly better for oriental immigration to ~~[illegible]~~ itself in Canada, the United States, South America and Oceania, as is its present desire and natural tendency. The attempt to turn Japanese immigration into Asia is purely artificial and arbitrary; and, as has been suggested, liable to produce trouble in China and the East Indies. A distribution of immigration, on the other hand, is more safe and natural, giving more chance for absorption and harmonious amalgamation. It is only when the units of a divergent race concentrate one or more localities that trouble arises, as is seen in California, leading to similar fears in Canada and Australia. If it be proper and humane to restrict immigration then it is equally proper and humane to prevent congestion of immigrants in any one center to the extent of causing racial animosity. The difficulties of population and race should be settled by conference, cooperation and reason, and in time to prevent untoward and dangerous possibilities, just as the present awful European calamity could have been avoided, had those who foresaw it 20 years ago been wise and good enough to have insisted on an understanding then. It is the blind stupidity which waits until it is too late, that the world has to guard against. The prophet with this message has in the past been regarded as a voice crying in the wilderness. If the cataclysm in Europe can teach the world to heed him it will not have been in vain!

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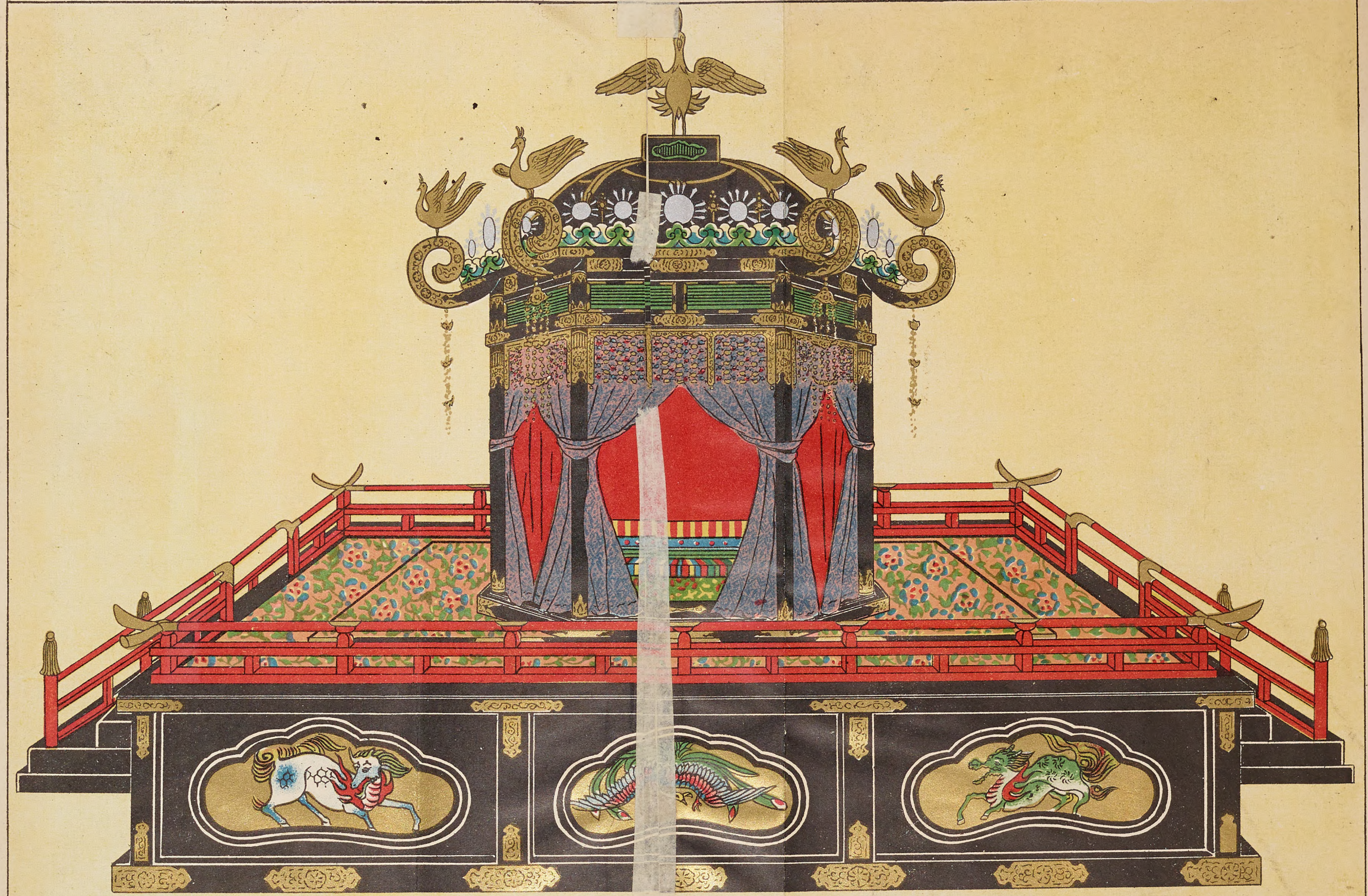

THE TAKAMIKURA, OR IMPERIAL THRONE,
IN NATURAL COLORS

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